Church—1926

THE BISHOPS' COUNCIL

Christian Recorder 2-25-26 Philadelphia Pa.

The mid-winter session of Bishops' Council met in New Orleans, Thursday and Friday of last week, Feb 18 and 19, 1926, in Union-Bethel A. M. E. Church, Rev. Wm. A. McClendon, pastor. Not only the Bishops but ministers and laymen from all parts of the country were present.

I was one of the party which left Philadelphia at 5:15 Tuesday afternoon, and joined others at Washington, D. C., and various parts of the south until we had enough to make up a special train from Atlanta to New Orleans, where we arrived at 8:40 Thursday morning.

All the bishops were present except bishops B. F. Lee, retired and J. A. Gregg, who is in South Africa. Bishop H. B. Parks of Oakland, California, our senior bishop, was present, looking the picture of health. He was accompanied by Mrs. Parks. Bishop J. S. Flipper, Secretary of the Council, who was absent from the last Bishops' Council, was present to the delight of his many friends. Bishop J. Albert Johnson, assistant secretary of the Council, was one of our party. These are the officers of the Council. Other bishops present were Bishops W. H. Heard of the first and eighth episcopal districts, John Hurst, of the 11th and the 7th districts; J. H. Jones, of the 3rd district; W. D. Johnson of the 10th district; A. J. Carey of the 5th and 8th districts; I. N. Ross of the 12th district; W. Sampson Brooks of the 16th district; W. T. Vernon of the 15th and 4th districts; W. A. Fountain of the 9th district; A L. Gaines of the 13th district; R. C. Ransom of the 14th district. Bishop Gaines was the host of the Council. An elaborate welcome service was held in which presiding elder Hughes presented Bishop Gaines, who presided and in turn presented speakers who welcomed the Council on behalf of the City Government of New Orleans, the citizens, the public schools of the state and of the city, the fraternal organizations, Campbell College, and the Louisiana Conference, etc. All addresses were thoughtful. The Mayor's representative said: "'I am indeed surprised at what I have heard and what I see here tonight. I never had any idea at all of what your people are doing in this great organization. When I heard the figures of your membership, etc., I was quite amazed. I am sure the great majority of white people do not know your progress. You must let them know. For most of the misunderstanding between people comes from ignorance of one another. You can do a great service, not alone to yourselves, but to the country by letting them know what wonderful work your church is doing. I want to commend and bring you welcome." Bishop Robert E.Jones of the M. E. Church was very fulsome in his words of welcome. New Orleans is his home. "I want to welcome you to New Orleans," he said, "I am proud of your church. I am proud of Richard Allen. When he walked out of St. George's Church, he walked out for me as well as for you. We are all African Methodists. And it will take all of us to win our fight in this country. Every thing you do which advances the race is not for your organization alone but for all of us. You cannot confine your good deeds to your organization. And your great men belong to all of us. We need you here in New Orleans. I would welcome one of your strongest bishops as a resident here in this city. For frankly, I feel lonesome. We would work together for God in this great city." Bishop Ransom ably responded to the words of welcome. Part of this address is delivered elsewhere. A banquet was served and attended by hundreds of visitors and citizens.

OPENING PROGRAM

The Bishops opened their meeting in the morning when Bishop Vernon preached an eloquent sermon, which I hope to publish next week. The following was the Bishops' opening program:

Hymn ..... Bishop H. B. Parks, D.D.
Invocation .... Bishop W. A. Fountain, D.D.
Scripture Lesson—New Testament
Bishop Joshua H. Jones, D.D.
Hymn ..... Bishop John Hurst, D.D.
Scripture Lesson—Old Testament .
Bishop Isaac N. Ross, D.D.
Decalogue .... Bishop J Albert Johnson, D.D.
Sermon ..... Bishop Wm. T Vernon, D.D.
Invocation .... Bishop Wm. D. Johnson, D.D.
Holy Communion—
Celebrants—Bishops Wm. H. Heard, A. L. Gaines, A. J. Carey, J. A. Gregg, W. Sampson Brooks, R. C. Ransom.

In the afternoon the Connectional Council met, Rev. R. B. Smith, president; Rev. C. A. Wingfield, secretary; Rev. J. C. Beckett, assistant secretary. Rev. J. L. H. Watkins, pastor at Darby, Pennsylvania, was the preacher of the annual sermon. Dr. R. B. Smith delivered his annual message in which he made many suggestions for the good of the church, the chief ones being the establishment of two first-class theological seminaries and the legalizing of the Connectional Council. We hope to publish Dr. Smith's address in the next issue of the Recorder. Many matters of great moment to the church were brought up for consideration by the Council.

General officers present were Revs D. M. Baxter, business manager; R. R. Wright, Jr.; editor Christian Recorder; E. H. Cobb, Missionary Secretary; Dr. J. R. Hawkins, financial secretary; A. S. Jackson educational secretary; Ira T. Bryant, secretary Sunday School Union; Revs. G. W. Allen, editor Southern Recorder; J. G. Robinson, editor A. M. E. Review; S. J. Johnson, secretary Churih Extension Society; S. S. Morris, secretary of Allen Christian Endeavor League, and W. H. H. Butler, Histiorigrapher. Rev. J. D. Barksdale, editor of the Western Recorder, was absent.

College presidents met and held an interesting program. There were present: Presidents Lewis of Morris Brown; Sims of Allen; Cooper of Edward Waters; Campbell of Lampton; Jones of Turner; Williams, of Paul Quinn; Buckingham, of Campbell, Mitchell of Payne; Greene, of Shorter; Lawrence of Central Park.

The Budget Commission, Bishop John Hurst chairman, and J. W. Hair, secretary, held two meetings, and referred the chief work of making the budget to a sub committee consisting of Bisaops Hurst, Carey, Vernon; Drs Wright, Hawkins, Johnson and Mrs. Hurst.

What the Bishops Did

While the Bishops held private meetings many of their findings will be of interest to the public. The assignments of Bishop Hurst to the 7th district and Bishop Carey to the 8th district were approved. Where there had been vacancies on the various connectional boards the same were filled. A most important thing was the appointment of Bishop Ransom as fraternal messenger to the general conference of the M. E. Church South. Bishops Heard, Hurst and Gaines were appointed delegates to the World Conference on Faith and Order to be held in Switzerland, July, 1927. A report was received from Bishop Gregg in South Africa telling of the completion of the great church in Cape Town and giving the very gratifying information that it is now possible for the A. M. E. Church to own land in the South African Republc. It is also stated that the Bishops will go to Wilberforce in June to dedicate Shorter Hall which has been completed. Then they will proceed to Detroit, where the next Council will be held. Jacksonville, Florida was decided upon as the place for the next mid-winter Council next February.

It would be impossible for me to give a full and accurate list of all those who attended the Council, but the following are the names of those who enrolled at the Connectional Council:

1st District: Revs. R. B. Smith, W. S. Drummond, J. C. Beckett, W. J. Oliver, J. L. H. Watkins, C. P. Cole, J. W. Curry, D. S. Cincore, H. K. Spearman, J. J. Derrick, D. J. Brown, M. F. Sydes, H. Y. Arnett, J. T. Newby, E. E. Tyler, G. F. Woodson, T. J. Askew, R. R. Wright, Jr., M. W. Thornton, L. C. Newby.

2nd District: Revs. M. H. Davis, G. C. Taylor, W. H. Thomas, P. J. Jordan, J. R. Nelson, C. H. Wesley, C. H. Stepteau, C. E. Steward, L. L. Berry, S. S. Morris, A. D. Avery, J. R. Hawkins.

3rd District: Revs. J. C. Anderson, H. M. Mickens, A. J. Allen T. D. Scott, W. H. H Butler.

4th District: Revs T. L. Scott, C. M. Tanner, R. E. Wilson, H. W. Jameson H. C. Boyd, Eugene Thompson, J. F. Q. Wallace, S. E. Maloney, H. L. P. Jones, F. D. Jordan, B. W. Taylor, M. C. Wright, H. W. Griffin, W. A. Seeley, Mary E. Fleet, Nettie Woods, I. D. Coston, R. L. Pope, S. L. Bird, W. S. Guy, J. H. Sydes, T. S. Stone, D. A. Harshaw, D. W. Wiley, R. H. Hackley, W. E. Mayfield, C. W. Thompson.

5th District: Revs. J. R. Ransom, N. W. Williams, I. S. Wilson, J. B. Isaacs, A. M. Ward, C. S. Williams, C. W. Newlin, Mrs. C. W. Newton.

6th District: Revs. J. T. Hall, Pres. J. H. Lewis, R. H. Ward, L. A. Townsley, R. J. Jefferson, W. C. Kelly, T. J. Linton, J. H. McFarlin, W. B. Lawrence, J. A. Hadley, L. H. Smith, Sr., F. M. Johnson, F. R. Sim, J. L. Butler, C. A. Wingfield, M. A. Fountain W. A. Fountain, Jr., J. A. Lindsay, J. I. Stringer, W. B. L. Clark, John Hermon, B. V. Thornton, H. L. Cassady, J. T. Wilkerson, R. D. Stinson.

7th District: Revs. D. A. Perrin, T. J. Miles, S. Simmons, R. W. Mance.

8th District: Revs. J. W. Hair, S. P. Felder, H. H. Buckingham, J. W. Williams, W. M. Barner, H. P. Hawkins, F. R. C. Durden, W. H. Edwards, G. W. Beamon, J. R. Powe,, J. J. Morant, J. D. Brown, R. A. Scott, T. S. Wise.

9th District: Revs. J. B. Carter, E. C. Mitchell J. R. Polk, B. F. Mallard, J. W. Walker, P. W. Walls, J. R. Burghes, H. C. Terrell, G. R. Norman, H. N. Newsome, R. E. Brooks, G. W. Mitchell, L. G. Duncan.

10th District: Bishop W. D. Johnson, Revs. C. W. Abington, J. B. Butler, H. S. Sims, J. M. Johnson, A. W. Williams, L. M. Sanders, L. J. Sanders, W. A. Anderson, G. B. Young, E. J. Howard, B. J. Jackson, E. D. Cooper, H. A. Carr, G. H. Hughes, C. J. Alexander,

A. G. Winn, J. W. McDade, J. E. W. Williams, J. H. Smith Mrs. W. D. Johnson, A. S. Jackson, F. F. Williams.

11th District: Revs. G. E. Curry, R. A. Grant, H. Y. Tooks, T. W. Carter, J. M. Wise, F. White, T. C. Calhoun, C. H. Bager, S. H. Betts, S. D. Lee, J. T. Johnson, A. B. Cooper, R. B. Brooks, R. T. Gordon, E. C. Hatcher, C. S. Long, D. S. D. Belling, E. T. Jackson, S. H. Betts, D. S. Belany, D. M. Baxter.

12th District: Revs. S. L. Greene, J. F. Harris, S. A. Addington, J. D. Dennis, T. M. Harris, W. M. Quinn, J. A. Stanfield, T. M. Hughes N. J. Hogan, W. T. Eskridge, H. H. King, J. W. Kilpatrick, J. H. Reed. J. T. Sims, C. A. Miles, A. J. Reed, A. G. Gillard, E. S. Bledsoe, A. B. J. Perry, N. J. Baylum, R. C. Holbrook, J. W. Nelson, P. H. Johnson, J. H. Clayborn, F. L. Bouey, V. M. Townsend, G. B. Ashford.

13th District: Revs. G. T. Stinson, H. Walker, John G. Moore, A. C. Wells, D. C. Lawson, J. T. Jordan, I. B. Granderson, E. D. Williams, A. Watson, P. W. Rogers, J. B. Villia, J. Jackson, H. M. Madison, J. B. Mack, F. G. Green, Mr. H. R. Baranco, S. J. Channell, C. W. Williams, J. H. McGhee, G. B. Brown, H. Lucien, H. N. Griffin, J. K. Washington, G. B. Billop.

14th District: Revs. W. A. Smith, W. L. Powell, G. W. Hall, G. F. David, C. W. A. David.

15th District: Revs. J. W. Howell, A. T. Readding.

18th District: J. H. Wilson, W. D. Miller.

Bishop Brooks Given Ovation

Bishop Brooks came all the way from West Africa to attend the Council. He was warmly received. The first time he appeared he was given an ovation, and every time his name was mentioned at public meetings it brought forth spontaneous applause. The connection seems to highly appreciate Bishop Brooks' heroic work in West Africa. We hope it will give him the money. We would like to see him get $20,000 before he goes back to Africa. He deserves it. He ought to have it.

Tuskegee

Our party left New Orleans Friday night. I had the honor of being the only general officer to speak on "General Officers' Night" on that evening. Next day was spent at Tuskegee Institute the Institute founded by Booker T. Washington and the great Veterans' Hospital. We were pleased with our inspection of both of these institutions. The men who had not visited them before expressed themselves as being surprised and delighted beyond expression. Bishop J. A. Johnson placed a wreath on the grave of Dr. Washington, where our party was photographed as it was also photographed at the Mr. Washington's monument, a most significant and inspiring piece of sculpture. We found Dr. Moton just recovering from a severe illness.

At the chapel at four o'clock, we met the students and teachers. It was an inspiring sight. Bishops Johnson, Heard, Ross, and Gaines, Dr. M. H. Sydes, J. R. Hawkins and I made short addresses. Mr. Lyon, former treasurer, made short response. Revs. Stewart and Wesley of Washington, sang.

Sunday on the Train

At eleven o'clock,, somewhere between Salisbury and Greensboro, N. C., we held a beautiful service on the train. Rev. E. E. Tyler, of Brooklyn, preached from Romans 1:13 and 14, 15 to the benefit of us all. Others taking part in the service were Bishop J. A. Johnson, master of ceremonies. Opening hymn by Rev. C. E. Stewart, prayer by Rev. R. R. Wright, Jr.; Scripture reading by Rev. E. H. Coit; Decalogue by Rev. J. C. Beckett; Second hymn Rev. C. H. Wesley; Benediction by Bishop W. H. Heard.

MIGRANTS TREKKING BACK HOME

NEW ORLEANS, La., Mar. 4.—The exodus of the Negro to the North constituted an interesting topic of discussion at last week's session of the Bishops' Council of the African Methodist Episcopal church, now in session in Union Bethel A. M. E. church, Thalia and South Liberty streets. The summary of the discussion was that there are signs indicating the return of the Negro to his Southern home. Ten thousand have returned to Southern states since November 15, according to surveys recently made.

W. L. Cohen, comptroller of customs, in addressing the council, said that the South is the best place for the Negro, and that prejudice has forced the Negro to organize business industries of his own and to develop along the line of self help.

Bishop J. S. Flipper of Georgia presented a resolution looking forward to the next general conference allowing bishops to assign themselves to respective districts instead of at the instance of committees which for the past 100 years have been making assignments. Bishop W. A. Fountain of Alabama, who is the head of the educational board has been selected to direct an education bulletin with Dr. L. S. Green of Arkansas as editor.

Thebishops concurred in the above mentioned suggestions. Bishop John Hurst has been assigned to South Carolina Episcopal District in connection with his work in Florida. Rev. J. A. Hadley, candidate for bishop for foreign fields. was elected reporter by the bench of bishops. John Harmon is mentioned for the Southern Christian Recorder editorship. R. H. Ward, L. A. Townsley, F. M. Johnson, F. R. Simms and S. S. Morris, head of the Allen League department are aspirants for the bishopric.

Two new districts have been created. They will embrace the territory of South America and the West Indies. The death of Bishops L. J. Coppin. J. M. Connor, W. D. Chappells, W. W. Beckett and the retirement of Bishop B. F. Lee leaves four vacancies in the bishopric. These vacancies with the new districts will make necessary an election of six bishops by the conference.

One of the most elaborate and unique affairs of the year was the Valentine Ball given Friday evening, February 12, 1926, by the Ukulele Club at hotel Payne.

The spacious dining room, in which the ball was held is itself a room of beauty, but on Friday night it was transformed into a ball of exquisite lovliness. It was effectively decorated with a profusion of tiny colored hearts, orange and yellow predominating, which were suspended on ribbons attached to the lights and walls. The lights were covered with orang crepe paper which gave to the room an atmosphere of warmth and color. The mural decorations were very attractive, being large red hearts pierced by arrows with contracted colors. These corresponded to the general color scheme of the room, yellow and orange.

The decorations were created by a real artist, Miss Verla Bedenbaugh, teacher of art in one of the public schools.

Music was furnished by Miss Lula Richardson's supreme orchestra. The Ukulele Club also rendered several selections to the delight of the many visitors and registered several encores.

MINISTERS FORM NEW NATIONAL BODY

All Denominations Represented Last Week In Washington Meeting

DELEGATION CALLS AT THE WHITE HOUSE

President Agrees To Examine Memorial Left For His Consideration

WASHINGTON, D. C.—At a meeting at Metropolitan A. M. E. Church last week, a National Colored Ministers' Denominational Alliance was organized.

Dr. C. L. Russell was named chairman and the Rev. Thomas L. Reed and the Rev. C. L. Lewistall, secretaries. Speakers included Bishop E. W. D. Jones and the Rev. W. D. Battle.

The three day session included a visit to the White House. President Coolidge was asked to use his influence to stop lynching and to enforce all the amendments to the Constitution.

Mr. Coolidge agreed to examine a memorial left by the ministers for his consideration which said in part:

"We suffer, being deprived of our political birthright. The American people suffer more in becoming a party to the great injustice and in treating their Constitution as a meaningless, worthless thing. Thus it appears that this nation has been sowing injustice and wrong for five unbroken decades and today we are reaping a whirlwind of contempt for the Constitution and outlaws are rising among all the classes of the body politic.

"Our people in parts of this country, when accused of crime, are too frequently denied that right of every American citizen—trial by due process of law, the safety of one who is uncondemned, until he is legally convicted, to be punished according to the law, by officers of the law, and not murdered by infuriated mobs."

Church - 1926

A.M.E.

MINISTERS REPUDIATE PHILLIPS ENDORSEMENT

A. M. E. Alliance, In Meeting Monday, Re-Affirms Its Action of Dec. 7, Withdrawing Its Endorsement of Attorney H. G. Phillips and Orders Publication of the Same. Vaughn Gets Alliance Endorsement.

At a meeting of the A. M. E. Ministers Alliance held at St. Paul Church Leffingwell and Lawton Streets last Monday the Alliance, by vote of all its members save one, re-affirmed its action of December 7, 1925, in rescinding its endorsement of Attorney Homer G. Phillips for Congress from the 12th Missouri District. The matter was brought before the alliance by Rev. S. R. Stanley who exhibited one of the posters being circulated in Mr. Phillips' interest and pointed out the names of several members of the alliance as endorsers. The question caused considerable discussion in which all the members of the alliance took part. Many of the ministers told of how they had been misled by the statements of the committee at the time the endorsement was secured. Before a vote was taken on the matter, Rev. John H. Grant, pastor of Wayman A. M. E. Church, who was presiding, and whose name also appears on the poster as an endorser of Mr. Phillips, stated to the alliance that he had signed the endorsement in his study at the solicitation of Dr. C. M. Powell, who assured him that Mr. Phillips would be the only Negro candidate and that all the members of the alliance were signing the endorsement. Dr. Grant said, "The withdrawal of the endorsement by the alliance naturally carries with it the withdrawal of my endorsement which had been given through a misunderstanding. I not only believe we should take this action, but that we should also publish the fact to the people of this city together with the reason for our actions and I so recommend. The motion was amended to include Dr. Grant's suggestion and adopted by the alliance.

Endorse Vaughn for Congress

The alliance then endorsed the candidacy of Attorney Geo. L. Vaughn for Congress from the 12th District and pledged him its support.

Among those present at the alliance meeting were: Revs. Noah W. Williams, A. H. Searey, R. L. Phillips, J. P. Burchfield, W. H. Burnette, S. S. Pitcher, J. W. Treadwell, A. A. Alexander and J. E. Cook.

In a conversation with the Argus reporter, after the meeting, several of the members of the alliance expressed themselves strongly on the question and said that they had been misled. Some of them exhibited considerable feeling over the fact and stated that they would make individual repudiations. Among them was Rev. S. R. Stanley, whose letter follows:

To Whom it May Concern:

There have appeared placards and circulars bearing the cut of Mr. Homer G. Phillips and endorsements of him as a candidate for Congress together with the names of several ministers, among which is my name—S. R. Stanley.

I desire to say that my name appears upon said poster without my authorization.

On Monday, November 30, 1925, a committee came to the ministers alliance at St. Paul A. M. E. Church and asked for the endorsement of Mr. Phillips. The committee stated that the field had been canvassed and that an agreement had been reached and that Mr. Phillips would be the only Negro candidate in the race. The committee gave the alliance to understand that all probable candidates had been consulted and the situation entirely smoothed out. Upon this assurance, I, in common with several other members of the alliance, voted for Mr. Phillips' endorsement and signed my name. On the following Monday, (Dec. 7), the members of the alliance found that they had been misled and that Attorney Geo. L. Vaughn was also a candidate for Congress from the 12th District, and that neither Mr. Vaughn nor his friends had been approached or consulted in regard to the matter by the committee which appeared before the alliance. Thereupon the alliance rescinded its endorsement of Mr. Phillips, and I withdrew my endorsement in keeping with that action. Despite that fact, my name has been used on Mr. Phillips' posters as one of his endorsers, and I am writing this letter to inform the public and my friends that I am not an endorser of Homer G. Phillips for Congress and that my name is being used without my permission on his placards.

I wish to further state that I endorse the candidacy of Attorney Geo. L. Vaughn for Congress from the 12th District and urge all good citizens to join me in his support.

Signed: S. R. STANLEY.

Indianapolis Is Chosen For A. M. E. Conferen.

Indianapolis, Ind., was selected for the next general conference of the African Methodist Episcopal church which will meet in 1928, Thursday afternoon at the closing session of the general conference which has been in progress at Allen temple.

Bishop A. J. Carey, of Chicago, presided over the meeting. Bishop W. D. Johnson, Bishop W. A. Fountain, of the Alabama diocese, and Bishop J. S. Flipper, of Georgia, assisted in the religious services. Memorial exercises were held in honor of Bishop W. W. Beckett, who was chairman of the commission at the time of his death.

Dr. John Harmon, of Georgia, was reelected chairman of the commission Eleven general officers and seven bishops will be elected at the Indianapolis conference, it was announced.

SECRETARY JOHN R. HAWKINS REPORTS $374,653.32 FOR A. M. E. CHURCH FISCAL YEAR

The field of activities of the African Methodist Episcopal Church covers the entire United States, part of the Dominion of Canada, Bermuda, the West Indies, part of South America, and South and West Africa. This territory is divided into eighteen Episcopal districts with each district under the supervision of one of the bishops of the church. The financial headquarters of the entire system is located at 1541 14th stret northwest, Washington, D. C., with Prof. John R. Hawkins in charge as secretary-treasurer, who is responsible for the handling of and accounting for the general fund reported by more than 8,000 pastors.

The general board of finance, composed of one man from each District meets annually to hear the report of the secretary-treasurer and audit all books and accounts.

Secretary Hawkins has been in charge of this department for the past 14 years and made his last annual report to the general board of finance on Wednesday, April 21.

This report shows a total of receipts for the fiscal year ending March 31, 1926, of $374,653.32, all of which was properly accounted for by vouchers showing appropriations as follows:

To schools, $31,363.14; to church extension, $31,363.14; to foreign mission work, $15,681.57; to home mission work, $15,681.57; to mission preachers through annual conference, $73,407.84; to pensions to retired ministers, $33,374.00; to pensions to widows of deceased ministers, $43,734.00; to pensions to orphans of deceased ministers, $4,140.00; to account of current expenses, pay roll of bishops, general officers, special emergency appropriations and all general church expenses, 74,103.40; cash balance on hand, $51,805.66.

This is regarded as remarkable, especially so, since these figures do not include any of the funds raised and reported for payment of salary to pastors, presiding elders or for any of the local activities of the several churches.

BISHOP BROOKS' SCHOOL DAMAGED

MONROVIA, Liberia—A terrific gale here has damaged the Monrovia College, founded by Bishop W. Sampson Brooks, who is at present in this country securing funds to carry on his work.

Conf. Commission-- Thursday, April 15th,

REPRINTED FOR CORRECTION

Bishop A. J. Carey, Presiding.

Indianapolis Indiana, 1928 Session.

Two years have passed since the the adjournment of the last General Conference at Louisville. Gradually minds have been thinking and interest has been growing as to the place of the next entertainment in 1928. All anxiety can now rest, the Commission met upon call of the President, Bishop A. J. Carey, Thursday, April 15th, at Atlanta, Georgia, in Allen A. M. E. Church, and Indianapolis, Indiana, was the fortunate and favorite City. Dr. W. B. Clarke, was the entertaining pastor and host. Every means was utilized for the comfort and helpfulness of this all important body of the church.

A public reception was tendered the visitors Wednesday night. A large and appreciative audience were present, including many visiting ministers and laymen from afar. Candidates and prospective leaders of the church were present from all sections of the church, in fact there were so many, we hesitate mention-

ing names for fear we will omit some. Able and eloquent addresses were delivered by Bishops Carey, Vernon, Johnson, Flipper, Hurst and Fountain, Brooks and others, it was a grand and gracious welcome indicating the enthusiasm centered in an event of this kind and an arrangement that concerned the whole Connection.

Thursday morning, the Commission met at 10 o'clock at Allen, Bishop Cary presiding. Devotionals were conducted by the several Bishops present. A brief memorial for the lamented Bishop Beckett, the president elect, after which, the meeting was called to order. Rev. John Harmon of Georgia was elected secretary following which, a contest of membership was passed upon recognizing Dr. H. D. Canady of Georgia, and Dr. H. W. Jameson as members elected by the General Conference. With this mooted question out of the way the body proceeding with a spirit of goodwill and harmony that continued until the close of their deliberations Bishop Vernon, presiding over the Indiana portion of the Fourth District arose and presented a representative delegation thereof including the able pastor, Dr. Polk, of Indianapolis the distinguished Presiding Elder, Dr. Lucas and Judge Ransom, who extended a cordial, hearty and overwhelming invitation for the 1928 General Conference to meet in Indianapolis. They conveyed the solicitations of the Governor, the Mayor the Board of Trade, Inter-denominational Churches, African Methodists and kindred ones, with the assurance that the best entertainment possible would be provided. Bishop Vernon reminded the Commission it had been thirty-six years since the General Conference had met in the Hoosier City, at that time one of the most forceful classes of leaders of the church had been chosen, namely:

Bishop Gaines, Arnett, Tanner and Grant. This center stood ready to contribute a like inspiration to this great setting. Bishop W. D. Johnson of Texas in a telling speech placed in nomination the city of Atlanta, Chicago, Baltimore and Cleveland, withdrew from the contest. A motion was ordered, where upon it was unanimous that Indianapolis, Indiana be the place of appointment. Bishop Johnson motioned that it be the unified decision which was heartily supported by all amid much rejoicing and congratulations. Miss Evans, D D., one of our able preachers of Indianapolis, was called upon to express thanks for the honor of entertainment by the delegation.

On motion, the Sub-Committee of Management was appointed as follows:

Bishop A. J. Carey, President.

Bishop W. A. Fountain, Vice Pres.

Associate Bishops, John R. Hurst, and W. D. Johnson.

Associate by executive status Bishops, J. S. Flipper, and W. T. Vernon.

Ministers, Revs. M. W. Thornton, G. T. Simms, Wm. Barnes, P. D. Saddler and T. J. Miles.

Laymen, Mr. J. M. Avery, I. A White, A. E. Malone and J. W. Moore

Indianapolis is a historic convention city, a glance at the map reveals the fact that its location is such as makes it convenient to all parts of the nation. It is located within sixty miles of the center of population of the States, and with its large net work of railways makes it the largest inland railroad terminal in the world. The city of our forth coming entertainment professes to be a religious commonwealth, it posesses some two-hundred churches, representative of all Christian denominations, over forty of these are the Citadels of the members of our race variety. It also boasts of being a city of art and learning, with its Herron Art Institute, College of Music, Butler College, Public library, Hossier Poets Homes, Whitcomb Riley, Booth Tarkington and others. It is famous for its Convention Buildings and has entertained some of the largest and most historic official gatherings in the history of the country. Of these sites, and this appeals to the interest of the reader, Cadle Tabernacle, one of the most modern of the number has been selected as the seat of the forth coming General Conference of 1928. It seats over ten-thousand, its acoustics are the best possible, making speaking from the platform heard in all parts. All conviences will be provided for our particular purposes, including the Departments, Committees and Cafe. These have already had the supervision and inspection of our own Dr. John R. Hawkins and the assurance is, this will be the best arrangement and accommodation ever. The Tabernacle is easily accessible from all parts of the city. The homes are the best in the country owned by our people and the representatives will be at our disposal. The rates of entertainment are ten dollars a week for room and two meals, breakfast and supper, or eight dollars for one meal, breakfast and room. Dr. John R. Hawkins, Financial Secretary was present, attending the sessions and performed his part as a Connectional executive officer. All things were inspected in a business like manner by him and from his past experience expressed himself as greatly pleased in the judgrangements to the present. As usual, ment of the Commission and their arthis invaluable officer accorded every helpfulness to the Commission possible, transportation, comfort and direction of travel, all received his careful and painstaking care. Bishop Carey, our president, benefited by the experience of the past General Conference handled matters in a masterful way con tributed greatly in needful information and received the appreciative thanks of all. Bishop Flipper was most hospitable as the host of all and through his able pastor, Dr. Clarke, his agressive Presiding Elders, Ministers and Schoolmen added greatly to the success of the first meeting of the Commission and endeared them inexpressibly. "Praise God from whom all blessings flow," was heartily sung by all. Bishop Hurst pronouncing the Benediction. The first chapter of the next General Conference has been written may each other be as well completed as we look to the final, in which the mighty of the connection are to play their parts, exclaim, "The Church of Allen is marching on."

MONTROSE W. THORNTON,
Presiding Elder, Brooklyn District, N. Y. Conference, Commissioner First Episcopal District.

CHURCH EXTENSION SOCIETY OF A. M. E. DENOMINATION IS GIVEN FINANCIAL REPORT

The 34th annual session of the Church Extension Society of the A. M. E. church was held at the office of the secretary-treasurer of the society in this city beginning Monday. The session was presided over by the chairman, Bishop W. Decker Johnson. The usual business of the society was transacted in a most pleasing manner by the presiding officer. The outstanding feature was the financial report of the secretary, Dr. S. J. Johnson. Aside from it being a detailed fiscal report it combined recommendations and observations that places it in the very first rank of a document that will be read and its contents remembered. Among other things, Dr. Johnson reported that his office has been conducted along economic and safe business lines and he requested that every phase of the administration of the office be gone into in the most technical manner. He frankly said that he had done his best with the means at his command. With an appreciation of his associates for their cooperation he expressed his deep sense of gratitude and praised them for their advice and encouragement. With a comprehensive grasp on the details of his office he called attention to the value of the Society for church extension saying that there is hardly a department that has not been helped by the society. Not a single church has been lost, which has called on the society, when it was possible to save the church. He unhesitatingly told his associates that what the Church Extension Society needs is less criticism and more moral and financial support. The report recounted the number of churches that had been saved due to the timely aid of the society.

Dr. Johnson in his report paid the following tribute to the bishops who have died: "Their lives have been a benediction to the church and to the race. Not perfect, but true, each through his service contributing his quota to the uplift of fallen humanity and the advancement of the Redeemer's kingdom on the earth. Let us in God's name close up the ranks and take hold where our illustrious dead turned loose."

In another portion of his report he called attention to some of the churches not being able to secure fire insurance and with the vision of a far sighted business man made the following observation: "Almost every week the news reaches us of a church being destroyed by fire with no insurance; this is a sad picture and one that should be remedied at once. There are hundreds of churches throughout the South that cannot get insurance under any circumstances, for the agents are those of the white race and many of them will not write colored churches at any price. Shall we after more than 100 years of self government, and the management of our affairs allow this condition to continue? Where there is no vision the people perish. Shall we plead guilty of being leaders without a vision Let us catch the vision and do something to protect these churches from loss by fire and storm."

The following figures show the magnitude of the work coming under the direction of Dr. Johnson: The credit balance brought over from March 31, 1925, $44,184.22; receipts from April 1925 to March 31, 1926, 44,038.09; grand total receipts for the year, $88,-222.31. The disbursements were $38,-027.81; cash credit balance to March 31, 1926, $50,194.50. The statement shows assets as folows: Loans and interest, $610,952.05; miscellaneous holdings and their value, $6,179.92; cash credit balance, $50,194.50. Total assets, $667,326.47. Preferred liabilities, $19,688.12. Assets over liabilities, $647,638.35.

Church-1926. A.M.E.

Through a Stormy Period with a Year of Short Crops. Raised $23,036.72. Prof. A. S. Jackson, Commissioner of Education and Local Board Give Strong Support. All March at Command of Bishop W. D. Johnson.

Fightings without and fears within since we wrote of the closing of last year, but all are but another page of incidents in the history making of African Methodism in Texas. All honor to the wisdom and glorious achievements of bishop William Decker Johnson, and his loyal minuet men and women lay members and friends in the Tenth District led on by our intrepid leader, and to the people of Bishop Johnson, regardless, alike of clamorous applause and empty animadversion he has worked hard, for the good of others and the results has been great, while our dear Bishop W. D. Johnson has gone on anchoring the sin storm tossed souls, planting roses of life in desert hearts, kindling tapers of celestial sunshine in the dark chambers of the minds of the poor and humble, weaving the halo of hope round the hearts of those who are about to sink in despair, waiting and wanting a chance to do.

Rt. Rev. W. D. Johnson, D. D., Ph. D., Educational Collections

For the year so far from Conferences and presiding elder district to wit:

Texas Conference.

Houston District, Rev. H. S. Sims, P. E.	$1,490.00
Bryan District, Rev. P. C. Hunt, P. E.	660.00
Beaumont District, Rev. E. A. Anderson, P. E.	702.50
N. Houston District, Rev. B. T. Reese P. E.	551.07
S. Houston District, Rev. J. D. Herron, P. E.	132.00
Total	$3,535.57

West Texas Conference.

Brenham Distrcit, Rev. W. S. Mitchell, P. E.	$400.00
Bastrop District, Rev. J. S. McCalister, P. E.	408.00
Bellville District, Rev. E. M. Bracy, P. E.	550.00
Chapel Hill District, Rev. M. P. Harvey, P. E.	351.06
Total	$1,709.06

North East Conference.

Corsicana District, Rev. A. G. Winn, P. E.	$817.00
Bonham District, Rev. E. D. Bonner, P. E.	668.00
Pittsburg District, Rev. H. P. Evans P. E.	285.00
Total	$1,770.00

Central Texas Conference

Waco District, Rev. J. H. Hughes, P. E.	$1,232.71
Austin District, Rev. D. S. Robinson, P. E.	842.00
Temple District Rev. W. S. Johnson, P. E.	681.79
Cameron District, Rev. G. W. Ballard, P. E.	768.00
Total	$3,524.50

S. West Conference—

San Antonio District, Rev. M. L. Pendergraff, P. E.	1355.00
Weimar District, Rev. J. W. McDade, P. E.	1175.00
Yoakum District, Rev. J. A. Howard, P E	485.00
Total	$3005.00

North Texas Conference—

Dallas District, Rev. R. S. Jenkins, P E	1205.00
Waxahachie District, Rev. J. W. Bennett, P E	630.50
Fort Worth District, Rev. J. A. Jones, P E	880.00
Greenville District, Rev. J. S. Powe, P E	65.55
Total	$2781.05

Northwest Conference—

San Angelo District, Rev. H. E. Cooper, P E.	820.00
El Paso District, Rev. M. B. Thomas, P E	
Mineral Wells District, Rev. C. W. McClain, P E	97.50
Amarillo District, Rev. W. W. Williams, P E	
Vernon District, Rev. G. W. Carroway, P E	23.00
Total	$940.50

East Texas Conference—

Palestine District, Rev. J. J. Hardeman, P E	686.20
Athens District, Rev. A. Deaver, P E	647.00
Mexia District, Rev. G. R. Pearson, P E	537.64
Total	$1871.84

NEGRO METHODIST MEETING ADJOURNS

Total of $24,565 Raised During Year For Central Alabama Conference

The Central Alabama conference of the A. M. E. Zion church in session at Ebernezer church of this city, concluded its business session Friday by hearing reports of church delegates, presiding elders and pastors. The reports of Dr. A. C. Alston, presiding elder of Montgomery district and that of Dr. N. D. Crawford, presiding elder, Luverne district show that $24,565 has been raised for all purposes during the conference year and the membership has been greatly increased. Peace and harmony prevail throughout the conference and the bishop is happy over the present situation.

Thursday evening was observed as educational night. An educational sermon was delivered by Dr. W. C. Davis, New Orleans. Conference was favored with plantation melodies by the glee club of Lomax-Hannon Industrial college, Greenville, which is the property of this conference and under the supervision of this Episcopal district, presided over by Bishop B. G. Shaw of Birmingham.

Prof. W. A. Johnson, principal of the institution delivered an address showing that the institution was undergoing readjustments, improving on its courses of study, the industrial activities and also the physical features of the plant. The offering for the school was taken by Bishop Shaw which amounted to $180.

Dr. J. E. Northcutt, pastor Dexter Avenue M. E. church, delivered an inspiring address to the conference on Friday morning on "Race Relation."

Prof. J. R. Wingfield was endorsed to the general conference for election as manager of the A. M. E. Zion Publishing house, located at Charlotte, N. C. The conference went on record as pledging their support for that general office in 1928.

Dr. W. L. Hamblin, pastor Metropolitan A. M. E. Zion church, Pensacola, Fla., delivered the missionary sermon Friday night.

The next session of the conference will be held at the Old Ship church of this city.

The conference will adjourn Sunday night at which time the appointments will be read by Bishop Shaw.

NAZARENE BUYS $117,500 CHURCH IN BROOKLYN

BROOKLYN, N. Y.—Announcement was made Sunday morning at Nazarene Congregational Church, Dr. H. H. Proctor, pastor, that the Building Committee had negotiated for the purchase of the Church, Community House and Parsonage of the Church of Our Father, Grand Avenue and Lefferts Place for the sum of $117,500.

The proposition was adopted at the meeting of the church last Wednesday evening. Contract for the property was signed Wednesday of this week, and title will be taken July 1st. After a thorough renovation and repair the church will occupy the building in September. This is located in the heart of Brooklyn, in an exclusive center, and will form one of the best plants in the entire city for progressive church work among colored people.

The church is a fine piece of Byzantine architecture made of Trenton brick, and the parsonage is a brownstone front building of 4 stories. The auditorium is capable of seating nearly 1,000 people. The organ is one of the best in the city, and the windows add a fine effect to the auditorium.

The community house is eqpuiped with a Sunday school, a ladies' parlor, kitchen and dining room.

The church is centrally located for our people in Brooklyn, and is accessible by half a dozen lines of transportation, being at the Grand Avenue Station of the Fulton Elevated Railroad. In the immediate vicinity are the facilities for making this the ideal community center.

Dr. J. E. Moorland is chairman of the Building Committee . The Committee has associated with it some of the leading business and professional white men of the city who will meet in a luncheon at the Chamber of Commerce November 17th., to make the drive for funds a city-wide movement.

NOV 5 1926

NEGRO CONFERENCE WILL CLOSE TODAY

The African Methodist conference, which has been in session the past week at Gaines chapel, Girard, will close today.

Bishop W. A. Fountain will preach this morning at 11 o'clock. Two elders and six deacons will be ordained.

Appointments will be read during the day.

Ministers have been assigned to occupy the following pulpits in Columbus today:

St. James A. M. E. church, M. A. Fountain, pastor.

11 a. m. Rev. H. W. Wilson, of Atlanta.

7:30 p. m. Rev. C. D. Hayden, of Tuskegee Institute, Ala.

St. John A. M. E. church, C. P. Hobbs, pastor.

11:00 a. m. Rev. C. D. Hayden, of Tuskegee Institute, Ala.

St. Mark A. M. E. church, F. Moore, pastor.

11:00 a. m. Rev. D. T. Babcock, of Anniston, Ala.

OGDEN
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NEGRO CHURCH MAKES APPEAL

Recall Contributions By Race for Other Causes; Ask Generosity

An appeal to the public to be generous in its response to the tag day appeal Saturday of Embry African Methodist Episcopal church was issued today by the committee in the form of a statement reminding that the negroes of Ogden have contributed in other tag day drives here and turn-about is fair play.

The tag day headquarters will be the first door east of the Bamberger station. The statement:

"As has been formerly stated,

tag day of Embry A. M. E. church will be held specifically for the benefit of the above named church.

"The women will be working from 8:30 until 6 o'clock and are hoping that they will meet a generous response from a liberal public.

"This is the first time in several years that we have had to appeal to the public in this manner.

"In view of the fact that we, as a race group, have always responded to the several calls made upon us by other organizations for charitable purposes, etc., therefore we have reason to believe that they will not dishonor or refuse this appeal coming from us.

"Our race group should be stimulated by this contribution. There are those of us who sincerely believe in the friendship of the Anglo-Saxon brother.

"We sincerely ask the hearty cooperation of the citizens in this movement and hope that no one will turn us away without some kind of contribution."

Church - 1926

A.M.E.

Ira T. Bryant Sues Bishop Fountain

Files Claim In Court

HEAD OF SUNDAY SCHOOL UNION ASKS SETTLEMENT

Mr. Ira T. Bryant of this city has filed suit against Bishop Fountain of Alabama, acocrding to information just received in this city this week. The friends of Mr. Bryant here say that he has gone on the war path, has donned his war paint, gotten his tomahawk and has gone after his enemies without fear of favor.

It seems that the law suit has grown out of the failure of certain Conferences that Mr. Bryant says are controlled by Bishop Fountain in their failure to pay for printing of annual Conference Minutes. It was just last week that The Nashville Globe received the following special throwing more light upon the law suit from Montgomery, in which it says:

"Montgomery, Ala., January 15, 1926 —The Bishop and Presiding Elders of Alabama met at St. John church this week, to perfect plans for staging a Forty Thousand Dollar Rally throughout the State of Alabama, to support the school at Selma, and to put on a big building program on the newly acquired property at Birmingham. Things were enlivened quite a bit by the serving of papers on Bishop Fountain as head of the Ninth Episcopal District in a lawsuit in II Circuit Court, Montgomery County, to collect an indebtedness of near Two Thousand Dollars due to the Sunday School Union by the Conferences of Alabama. It is rumored that this is the beginning of several other lawsuits to be filed before the close of the year. Mr. Bryant, when questioned about the matter, stated that he was forced to pursue this course, because of the automatic attitude of the Bishop himself.

"The debt grows out of the printing of the Annual Conference minutes by the Publishing House at Nashville," said Mr. Bryant. "In our recent effort to establish the dishonesty and thievery of Bishop Fountain, and prove how he and his wife have entered into a plan to put into their own pockets thousands of dollars dishonestly and against the law of the church, we took the pains to cull from the several Conference minutes of the State, sections from the various Annual Conference Finance Committees' reports, which matter was in substance, Bishop Fountain's own handiwork, since he is present and participates in all the work of the Finance Committees of the Conferences. It is generally conceded that these reports more clearly establish the truthfulness of our assertions, than any argument ever presented by us. In order to fight back at us from behind his official wall of authority, and to inflict a punishment of some kind upon us and the Department we represent, for this exposure, Bishop Fountain not only refused to pay the bills already due from the various Annual Conferences, but went further, and ordered that no printing hereafter shall go to the Nashville house.

It did not concern us greatly that he decided to give the work to others, for in order to do it, we are sometimes compelled to turn others away who would pay cash for their work instead of compelling us to wait for months for the money; but we do insist that when any honorable man gets ready to cease doing business with a firm, he should at least pay up his debts to that firm. Since there seems not to have been enough of the spirit of fairness and honesty in the Bishop and those associated with him, to pursue such a course as this, we have taken the only step we had left open to us in the emergency."

It is generally rumored that this is only one angle of the big effort on the part of some to put over, and on the part of others to defeat, the scheme to levy assessments upon all the churches in the State, in an effort to raise Forty Thousand Dollars. Mr. Bryant and those working with him, seem to oppose the plan espoused by the Bishop.

Bishop Fountain immediately employed counsel to represent him in the case, which is to come up in the Second Circuit Court sometime in April, while Mr. Bryant is represented by the firm, Hill, Hill, Whiting, Thomas and Rives, one of the strongest law firms of the State of Alabama."

CHURCH IN COURT; GENERAL OFFICER MAKES CHARGES

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Dr. H. N. Newsome Makes Statement

Pastor Newsome, when seen by a representative of this publication with respect to the lawsuit against Bishop Fountain and the conferences of Alabama, stated in substance that he was informed about the suit, understood its purpose and was happy to know that the matter was well in hand and would be taken care of at the proper time.

Dr. P. W. Walls Discusses the Church

Dr. Walls, when seen by a representative of The Reporter respecting the lawsuit, discussed fully the relation of the annual conferences, the bishop, general conference, with the publishing house at Nashville and expressed the thought it was a family affair and was not clear on the jurisidiction of civil courts in matters of this kind, regardless to the facts involved. He was hopeful that the matter could be settled and would be settled without a court proceedings. Of course, it was perfectly natural, he said, for the bishop and conferences to make the necessary answer and prepare for trial.

BETHEL CHOIRS SING FOR ENCAMPMENT FUND

Big Bethel choirs, Nos. 1 and 2, composed of 75 trained negro voices, will offer a program of plantation melodies, negro spirituals, and other concert numbers, at the auditorium Thursday night for the benefit of the rebuilding fund of Big Bethel organ, which was destroyed in a fire which gutted the church some months ago and also of the Golden Age encampment.

Chief of Police James L. Beavers, during one of the brief intermissions, will speak on Atlanta's need for her young people, relating his remarks to the purposes for which the Golden Age encampment has been projected. Among others who will be seated on the platform as friends and supporters of this movement will be Judge Garland Watkins, Solicitor John A. Boykin, Attorney George B. Whitman and other prominent judicial and church people. Information concerning the concert and the encampment may be had from chairmen of different church divisions of young people's leaders.

To stimulate interest in pre-sale of tickets, those in charge are offering as a first incentive the gift of a single camp site on which the winning group can build its own hut to the Sunday school class or young people's organization selling the first $75 worth of tickets. A double camp site will be given to every group turning in $150 worth of tickets. All groups selling tickets will be honor guests at a picnic, the date to be later announced.

BISHOP BROOKS' MISSIONARIES TO BE PAID

The Missionary Department Arranges To Borrow Funds For This Purpose

BISHOPS' COUNCIL ENDS IN NEW ORLEANS

Three Prelates Named To Make Trip To World Conference Abroad

NEW ORLEANS, LA., (Special)—The Bishops' Council of the A. M. E. Church came to a close here after a two day session last week.

Bishop A. L. Gaines was host.

The council voted to hold its June session in Detroit and its next February session in Jacksonville, Fla.

Bishop A. L. Gaines, Bishop John Hurst and Bishop W. H. Heard were named as delegates to the World's Congress on "Faith and Order," to be held in Switzerland in 1927.

The missionary board of the A. M. E. Church is making arrangements to pay missionaries of Bishop W. Sampson Brooks, in Liberia, West Africa. Bishop H. B. Parks, president of the board, was greatly surprised that Dr. E. H. Coit, secretary of missions, had not paid the West African missionaries.

Funds will likely be borrowed in Philadelphia as the board has not sufficient money on hand.

Before returning to Baltimore, Bishop Brooks will make a tour through several states under the direction of the bishops, each bishop appointing a steering committee in his area. Plans have already been perfected through Georgia under Bishop Flipper; Arkansas under Bishop Ross; Tennessee, under Bishop Ransom; and Kansas under Bishop Carey.

A larger representation of the laymen in the conference, the election of eight new bishops at the next general conference, four to take the place of those who have died and four to take the place of bishops who will be retired and the creation of a new general office, an auditor who will audit all accounts of the departments were among the questions considered.

FIRST COLORED SUNDAY SCHOOL IN AMERICA ORGANIZED BY RICHARD ALLEN IN BETHEL A. M. E. CHURCH, PHILADELPHIA IN 1796

To the Editor of The Savannah Tribune:

Please allow me space in your valuable paper to give some historical facts as to the founding of Sunday schools among colored people of this country.

We are prompted to do this through reading some historical renditions by our friend Rev. Edgar Garlek Thomas of Savannah, Ga.

We have the highes tregard for our good friend and brother, who wrote the history of the first African Baptist church, for we believe him to be honest and sincere; and even though he trespassed upon our ground we shall not indict him for maliciously doing so. We are aware of the fact that the founders of the early Missionary Baptist church among colored and the founders of the C. M. E. church must be regarded as big brothers, and both of them left to their posterity a wonderful heritage of which we, their sable sons, are equally proud. But in our pride let us not over leap the boundary lines.

Now I claim unless Bro. Thomas can only date back one hundred years, that he is at least thirty years behind the time. And before he built his structure, he should have examined the title of his heritage and if need be, examine the land line; so that when he build, he could be sure he was not trespassing. I do not blame him for guarding well what his fathers left for him, but we regard the fact that we reserve the same right to guard well what has been left to us. So not being competent myself to determine whether or not he had trespassed on our premises, I consulted the surveyor, all of which he should have done before constructing his building.

Now, this is what the surveyor gives, from history written by Dr. B. T. Tanner, afterwards, Bishop Tanner:

"We present here, what is beyond all question the oldest document relating to our church. As they have never before been published we have peculiar pleasure in presenting them" Dr. Tanner. "We the trustees of the African Methodist Episcopal church, viz: William Hogan, Richard Allen, Jonathan Trustee, John Morris, Jupiter Gibson and Robert Green, having a great desire to give our children and brethren instruction in reading the Scriptures, have seriously thought of opening a school on first day, called Sunday and to effect the same have drawn up the following lines for Josepr Clark, in order for him to lay same before the teachers of the African free schools, which is as follows:

"To the Teachers of the African Schools, for free instruction of the black people. We the trustees of the African Methodist Episcopal Church called Bethel, viz: William Hogan Richard Allen, Jonathan Trustee John Morris Jupiter Gibson and Rob Green being convened on matters of importance, relative to the education of th epeople of color, are desirous of a first day school, being held in our meeting house in such manner that it shall not interfere with the time of our meeting or worship. There has been a school kept in said meeting house last summer, which was orderly attended by about sixty scholars, under the care of Thomas Miller (deceased) and having seen the effects of the said school, are anxious to have a permanent school kept in the said house so long as it may be conveniently agreeable. Signed by order of the board of trustees, Richard Allen, March 1796.

We the overseers and teachers of the First Day School, being present, it was then concluded that a night school be opened for the further utility of the people of color, and solemnity attending, it was unanimously agreed that an orderly night school should commence the next month. And it is fully agreed that no disorderly person be admitted into said school. The overseers and corporation being present who are as follows, are desirous to unite together as one committee in supporting the order and dignity of that school or schools that may be held in the future in the African Methodist Meeting House and endeavor to strengthen the hands of teachers.

"Corporation: William Hogan Prince Pruins, Peter Lux, John Morris, Jupiter Gibson, Richard Allen.

"Overseers: Thomas Stratton, Joseph Clark, John Burk. Teachers: Abe. Mathias, Ed. Sloan, Thomas Stratton, J. Clark, John Burk Samuel Johnson, Israel Boke, George Hall (Color). The 26th of 10th month, 1796. Now if you will note the foregoing history given by Bishop Tanner, copied from record, that the petition was made for permanent authority to open this school upon the first day of the week, namely Sunday. This petition was made A. D. 1796, while it seems from record that there had been such a school conducted A. D. 1795, but without proper authority. Now in order that they might conduct this school unmolested, authority was applied for, which was granted."

We have no objections to John Wesley the great Founder of the Methodist Church, being credited to have founded the first Sunday school of the world and give that credit to the great Methodist Church. We have no objection to Savannah being the starting point, but we claim the pioneer work of the Sunday school among Negroes of the United States and of the world, so far as our records goes to be the work of Richard Allen and his associates, and we date back one hundred and thirty years. Now if Dr. Thomas cannot date back any farther than 1826, he must move his building off our lot. I know him, he is a good kind hearted man and wants nothing but justice and if he finds he has constructed on the wrong premises, he will move his structure without illitigation. This article is not for an argument, but in order that the facts may be brought out that there will be no contention among our children about who is who, after my friend and I shall be sleeping in our graves.

Signed.

Rev. B. S. Hannah, Pastor Steward Chapel A. M. E. Church, Macon, Ga.

BETHEL, CHICAGO, BUYS $400,000 CHURCH

Chicago—Bethel A. M. E. Church congregation backed by a loan of $100,000 from the church extension department has purchased Sinai Jewish Temple, 46th street and Grand Boulevard, at a cost said to be $400,000.

The Rev. C. M. Tanner, pastor of the church, announced the purchase Sunday of last week, ot the congregation now meeting in the auditorium of the Wendall Phillips high school.

The former home of the congregation was burned nearly a year ago. The cost $200,000.

The new temple includes a community house, parsonage and occupies a lot 200 by 125 feet.

Church- 1926

A.M.E.

Two A. M. E. Denominations Discuss Reuniting at Meet

out when the general conference convenes in 1928, the two denominations will be called the Union Negro Episcopal church, Bishop Clement said.

The union of two great Methodist forces of the A. M. E. and the A. M. E. Zion church may be effected, if the hopes, dreams and plans given by bishops of the two denominations are realized.

This was the much discussed question featured at the Thursday afternoon session of the Michigan annual conference of the A. M. E. Zion church, which opened Tuesday at Walter's Metropolitan church, 3800 Bearborn St., with Bishop George Clement of Louisville, Ky., presiding. The conference closed June 13.

The feature of Tuesday night's program was the educational rally for Livingston college, Salisbury, N. C., for which a quarter million dollar campaign is on. The college is the leading school of the A. M. E. Zion church. It has prospered under the administration of Prof. W. J. Trent, its president, who addressed the conference on the opening night.

Opened Wednesday

The opening conference sermon was delivered Wednesday morning by Rev. S. Samuel, presiding elder of the Detroit district. The annual sermon at the evening session was delivered by Rev. H. R. White. At this time exercises were held welcoming the delegates to Chicago. Rev. W. T. Beck, presiding elder of the Chicago district, delivered the welcome address in behalf of the A. M. E. Zion churches of the city; Attorney W. H. Harrison, in behalf of the state; Miss Vivian Garth, in behalf of the church; Mrs. Georgia Williams, in behalf of the missionary societies, and Rev. C. M. Tanner, in behalf of the A. M. E. church.

Thursday's morning's session consisted of collection of claims and the address of Presiding Bishop Clement, who spoke on "The Attitude of the Church on Public Questions." He berated the idea of the church joining hands with politics.

The church and state must be separated. The church has no right to go into politics, he said. The nation is getting better, the bishop asserted, and it is the duty of every member of the Race to see to it that we have a righteous government. The trouble with this country is, he said, that good people have stood back, saying politics are too dirty, too corrupt, but they must see to it that politics are made cleaner and less corrupt.

A. M. E. Bishop Present

Bishop A. L. Gaines and a delegation of his ministers of the A. M. E. church were guests at the afternoon session. Rev. David Johnson, pastor of St. John's A. M. E. church, delivered the address on this occasion and emphasized the union of the two Methodist forces as already voiced by Bishop Clement and Bishop Gaines.

The A. M. E. and the A. M. E. Zion churches, with a following of 700,000 and 500,000, respectively, were born of the same parents, under the same conditions, were kindred in spirit, in aim and doctrine and should be married, Rev. Johnson said.

Rev. C. R. Flatt of Detroit and Bishop Wood, responding, voiced the same opinion. Rev. W. D. Cook and Rev. J. A. Winters, pastors of Chicago community churches, also spoke favorably of the union. If the plan is carried

FIRST WOMAN DELEGATE

Mrs. Mary J. Henry, of Cambridge, Md., who was elected first lay delegate to the A. M. E. church conference of the A. M. E. church at the lay conference held at Asbury church, Baltimore, Md. last week. Mrs. Henry is the mother of Mary Roman Henry of this city.

ALBANY GA. HERALD

AUG 14 1926

NEGRO BISHOP BORN AND REARED IN THOMASVILLE

THOMASVILLE, Aug. 14.—Bishop J. S. Flipper, negro bishop of Georgia, who has been in attendance upon the Georgia Sunday School Convention of the A. M. E. Church here, was born and reared in Thomasville and has a number of relatives here. His father was a noted boot and shoemaker in the days when all Southern gentlemen wore "boots," and it is said that many came from all around this section to have their boots made by him, so great was his reputation for the fit and finish of his work. Bishop Flipper has one brother living here and another in Monticello, Fla., and his brother Henry, who was the first negro cadet graduated from West Point, is now living out West. Bishop Flipper is one of the most intelligent men of his race that Georgia has ever produced and he stands high in the estimation of those here who know him.

Atlanta, Ga., Georgian

JUL 12 1926

Colored Endeavor Convention Ends

Urging that the ideas which were brought up during the Allen Christian Endeavor League convention be carried out and that the members always remember to deport themselves properly in public places, the Rev. Richard B. Stinson, of the Atlanta Normal and Industrial Institute, preached the final sermon Sunday in Grant Chapel, A. M. E. Church, in East Point, to the delegates, pastors and visitors attending the convention.

COLORED WOMEN'S MISSION SOCIETY ENDS CONVENTION

The Women's Home and Foreign Missionary society of the Atlanta conference of the A. M. E. church has closed a very satisfactory convention of the heads and leaders of the denomination in the state. Nettie B. Chambliss is chairman and Elizabeth Flipper, president, of the state. The convention was held in Cosmopolitan church of the denomination. Rev. A. D. Hardeman and his congregation looked after the comfort of those present. E. M. Broughton and Lucy Brewer were secretaries.

The talks and advice given by the four women who have under control the juvenile department of the organization were heard with attention by all those concerned with the future of the colored youth and how to interest them in the home, church and school. The wife of Rev. W. B. Lawrence will be asked to take up the work and study it in detail and establish a training school along the line of that work.

Reports of the various churches of the Atlanta conference were satisfactory, as the local meetings which have occurred once each month during the year have been gratifying, Chairman Chambliss said. Bishop W. A. Fountain, head of the denominational work in Alabama, cautioned the women to keep the Bible in their hands and constantly beg Christ for correct guidance in doing this work of making better the masses as well as the classes of the colored people in the south.

Presiding Elder J. R. Fleming, whose wife, Sarah F. Fleming, is president of the North Georgia conference, said there are reasons why the Atlanta conference should put forth sound and helpful examples, for its opportunities are better. Mattie Walker was head of the work in the state before Bishop Flipper's wife was chosen to the post. Friday she reviewed the work of the women in the state and informed them of what she thought must be the future of the missionary work among negroes in Georgia. She said the leadership would require a different kind of command from that of the past.

Dr. W. B. L. Clark, pastor of Allen temple, when called to the floor by the chairman to respond to those who had talked, said the work of building up the church and adding persons to God's kingdom was not wholly in the hands of man or subject to dollars and cents, but upon God's Word, which says: "Upon this rock I build my church, and the very gates of hell shall not prevail against it."

After luncheon the convention reconvened and Bishop Fountain's wife, head of the missionary work in the state of Florida, was asked to take charge of the election of nine delegates to the quadrennial convention at Kansas City in 1927 and the state officers for 1927.

"This election is in your hands," she said. "You cannot injure anybody more than you can injure yourself if you run the risk of doing wrong in any way in making choice of delegates. You have the rules, and we are trusted by our constituency to do what is right."

The result of the balloting showed the following elected as delegates: Mattie B. Chambliss, A. D. Hardeman, L. B. McKnight, R. T. Matthews, W. B. Lawrence, B. M. Clark, E. W. O'Neal, E. L. Gwinn and B. V. Thornton. Each of these nine women will be advised of what she will be expected to stand for and do at the national convention, but under the rules must vote to maintain the southern organization of the A. M. E. church. It is known that the above statement is the wish of the bishop of the state.

Mattie McFarlin was elected treasurer of the organization. Sallie E. Wright and a committee of women of the church were commendably spoken of because of the luncheons furnished.

The committeewomen on rules thanked the daily press for the very correct and good space granted this Christian organization of women who are helping with these problems of the two races in the south. They said they felt kindly toward The Atlanta Constitution, which is constantly saying or doing something to encourage both races in the south. Pastor A. D. Hardmen, of Cosmopolitan church, was commended by the women.

The convention closed with the commendation of Bishop Flipper, head of the Georgia work of the denomination, and of Bishop W. A. Fountain, head of the work in Alabama. R. D. Stinson said he felt very proud of what the negro had accomplished in the direction of those things which will tell for good.

General Conference and 70th Anniversary of the B. M. E. Church

A Great and Historic Gathering is Expected at Toronto Commencing on September 13th

Distinguished visitors will attend from the United States. Bishop Caldwell-Kyle-Clement and Dr. Ball will represent the A.M.E. Zion Church. Bishop W. [illegible] Sermon will represent the A.M.E. Church. These outstanding church leaders will bring helpful and inspiring messages and will be heard by large congregations.

Missionary Meeting Friday Sept. 17th, S.S. Convention Saturday and Monday a.m.

Sunday and Monday, Sept. 19 and 20, special Anniversary Services and Programmes. A large delegation of visitors is expected. Sermons on Sunday will be delivered by visiting Bishops. Fraternal Messages will be heard on Friday and Monday night.

A Special Souvenir is being prepared and a Special Memorial Honor Roll.

During the month of July and August a Financial Drive for Anniversary Funds will be in operation. Any member or friend giving $5.00 or more will be entitled to have his or her name appear on the Honor Roll. This Honor Roll will be placed in local churches after Conference and will remain there for years to come.

Pastors will see that Delegates are elected to represent the local churches. Every Church ought to have its representative at this historic gathering.

Official Family
African methodist Episcopal Church South Africa.

The Rt. Rev. John Andrew Gregg, A. M., D. D LL. D. Presiding Bishop.

The Rev. Francis McDonald Gow, D. D., General Secretary.

The Rev. [illegible] Presiding Elder, Pretoria District.

The Rev. John Mociro Pangeni Lebala, Presiding Elder, Pietersburg District.

The Rev. James Yapi Tantsi, D. D., Presiding Elder, Johannesburg District.

The Rev. Quinton M. Mpepeio, Presiding Elder, [illegible] District.

The Rev. Jan Jacob Rhaseke, Presiding Elder, Natal District.

The Rev. Andrew M. Phigeland, Presiding Elder, [illegible] District.

The Rev. [illegible] Presiding Elder, [illegible] District.

The Rev. [illegible] Presiding Elder, [illegible] District.

The Rev. [illegible] Presiding Elder, [illegible] District.

The Rev. [illegible] Presiding Elder, Kimberley District.

The Rev. Asibel Abiel Mareka, Presiding Elder, Bloemfontein District.

The Rev. Samuel James Mapoke, Presiding Elder, Kroonstad District.

The Rev. Philip G. Moseli, Presiding Elder, Basutoland District.

The Rev. Joseph J. Khaile, Presiding Elder, Rhodesia District.

Rev. F. Herman Gow, D. D., Principal, Wilberforce Institute, Evaton, Transvaal.

IS THE A. M. E. CHURCH KEEPING PACE WITH THE TIMES?

A news item of last week told of the institution of a suit against Wilberforce University by one of its former teachers for back pay which he alleges is due him. A few weeks ago news dispatches told of the trouble at Paul Quinn College and of the dismissal of the president of the institution under circumstances which reflected little credit upon the Bishop and board of trustees. Last year the alumni of Wilberforce made charges of gross inefficiency against the governing boards there. All of these things coupled with statements like that of Bishop Bernon recently and those of Ira Bryant two years ago give rise to a question as to the ability of the A. M. E. Church to measure up in the matter of leadership to the demands of the times. Time was when men like Bishops Grant, Turner, Arnett, Smith and others were figures which commanded national fame and respect. Now, with the exception of a few names like those of Gregg, Vernon and Ransom, the names of men of that connection never figure in the national news.

The A. M. E .Church is one dedicated to the rights of men to have opinions of their own and its traditions, beginning with the action of Richard Allen in his protest against discrimination in church worship, are the most splendid of any connected with any Negro organization in this country. Truly the fathers of that Church handed down a tradition of splendor which their sons can ill afford to allow to become tarnished by poor management and careless handling. Were its traditions alone to be considered, that Church more than any other should produce men of vision, courage and brain—natural leaders of their people in the battles against discrimination and oppression. That Churih should be the fount of free thinking and independent action. But is that the case?

Charges of graft galore adorn the pages of those periodicals which are dedicated to the dissemination of the news. Bishoprics bought and bartered for in general conferences. A system as damnable as that of Feudal times is to be found in many of the dioceses where those who do the wili of the Bishop who is the master are favored despite their lack of fitness and fit and capable men are relegated to the most menial of positions. Not only that but in many instances there is record of such proceedure that the charge of corruption is levelled at the heads of the Church by laymen whose eyes are now no longer closed to the true condition of affairs in that Church. That should not be. There are strong men in that connection who should dedicate their lives to the correction of the condition which is rendering the work of that Church ineffective and is blighting the splendid traditions which have been handed down by the fathers. Let the truth be known. Let the fittest men manage the affairs of the church. Let politics be made secondary to the selection of efficient men to man the positions in that connection and it will be found that there are more men, better men, more courageous men in that connection now than in former times. The contribution of that Church to the welfare of the race in the past cannot be over-estimated but the record must be made a continuous one. It must measure up more nearly to the demands of the times or its pristine glory will be overshadowed by the grossness of its present mediocrity.

LITTLE ROCK, ARK.

OCT 8 1926

Over 1,000 Negro Women Attend Meeting at Pine Bluff.

Special to the Gazette.

Pine Bluff, Oct. 7.—Concluding the second day's session of the annual state meeting, members of the Home and Foreign Missionary Society of the African Methodist Episcopal church, negro, today announced they were planning to raise funds to extend their activities in foreign fields. More than 1,000 negro women from various parts of the state are attending the meeting. During the morning session, addresses were made by C. V. Stinson of Malvern, Maggie T. Ashford of El Dorado and visiting pastors.

Church-1926 I A.M.E.Z.

INTERNATIONAL SUNDAY SCHOOL CONVENTION BIRMINGHAM, ALA.

SEGREGATION THREATENED—RELIGIOUS EDUCATION DEPARTMENT ISSUES STATEMENT

It is apparent that Negro delegates who attend the International Sunday School Convention in Birmingham, Ala., April 12-19, 1926 will be segregated.

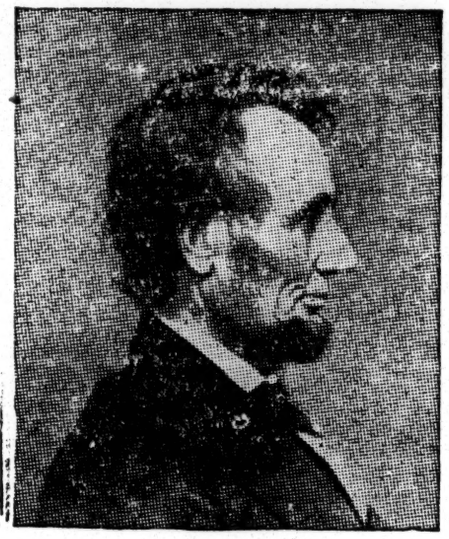
The African Methodist Episcopal Zion Church is one of the thirty-five cooperating denominations of the International Council of Religious Education and has been allotted a quota of fifty delegates. Unless its representatives are assured the rights and privileges of representatives of other cooperating denominations in the Convention, it will have no official representation in the Birmingham Convention.

This statement is made in fairness to our constituents a number of whom are making inquiries and preparing to attend the Birmingham Convention.

We have waited more than one year for officers of the International Council of Religious Education to assure us that the position taken by the executive committee in the Kansas City, Mo., convention in 1922 would be followed in the Birmingham Convention. We sent a representative to a Conference with the chairman of the Birmingham Convention in Nashville, Tenn., on January 7th, where the question of seating Negro delegates was discussed. Our representative with those of four other Negro denominations refrained from issuing any statement before now awaiting a meeting with the Birmingham Committee on January 26th. Having received a notice on February 1st, that another conference is necessary on February 8th, it is obviously unfair to our prospective delegates and their friends who are sending them to withhold a statement of our position longer.

The (white) Committee in Birmingham arranging for the Convention, notified the Negro section of the Committee that the gallery had been designated for all Negro delegates whereupon the Negro section of the Committee withdrew from further cooperation.

This statement is issued by the Religious Education Department of the A. M E. Zion Church with headquarters in Charlotte and released in order to warn any prospective delegate that segregation of seats is probable in Birmingham and also that in the event it obtains, it will give no credentials.



ABRAHAM LINCOLN

Emancipator of the American Negro

A. M. E. Zion Bishops Meet in New Orleans

New Orleans, La.—The regular mid-winter meeting of the Bishops of the A. M. E. Zion Church met this year in New Orleans.

Aside from routine business, hearing reports of Departments and planning for [illegible] shown that the denomination had passed through its most prosperous year.

Conversions had been doubled, educational facilities increased, and the general claims reported under the budget system were the largest raised in all the history of the church.

The bishop arranged for the special drive for Livingstone College, of $250,000, to begin February 14th, the birthday of the late Dr. J. C. Price, the founder of the school.

The General Conference Commission was apponited and will meet next month to decide the place of holding the General Conference of 1928.

An office building was purchased in Washington, D. C., said to be the most commodious owned by Negro Methodism in the country.

THE BIRMINGHAM CONVENTION

Special to The Star of Zion.

Chicago, Ill.,—The International Council Convention and Conference on Religious Education to be held in Birmingham, Alabama, April 12-19, 1926, promises to be an epock-making event in the continent-wide movement for religious education. The theme of the Convention will be "Building Together a Christian Citizenship," expressing the united purpose of the cooperating forces of Protestantism in America.

It is the quadrennial convention of the International Council of Religious Education whose headquarters are in Chicago, Illinois. Dr. W. O. Thompson, of Columbus, Ohio, president of the Ohio State University, is the president of the convention; Dr. Hugh S. Magill, of Chicago, Illinois, formerly secretary of the National Education Association, is the general secretary; and Robert M. Hopkins, of St. Louis, Missouri, is the chairman of the International Council.

This will be the first great religious education convention held in America officially participated in by the thirty-five cooperating denominations represented in the International Council. The Conventions of the past have been largely composed of delegates from state and provincial associations. While the Birmingham Convention will be inspirational and promotional, its purpose will be to bring out the very best educational plans and methods for the Sunday School and for all the different phases of religious education.

The program of the Convention will include addresess by leading statesmen of the United States and Canada who recognize the supreme importance of the religious training of childhood and youth and addresses by the greatest leaders in religious education representing the Protestant forces of the continent. The afternoons of each day will be devoted to educational conferences of the different professional groups or sections. These conferences, which will be participated in by the recognized leaders in the different phases of religious education, and which will bring out the very best plans and methods, will be open to all delegates attending the convention. Another feature of the Convention will be a Young People's Congress, for which careful plans are being made.

A special feature of the Convention will be an extensive exhibit including not only books and publications, but church school architecture and equipment, church and Sunday School publicity, fine arts in religion, and the best educational materials and methods for the Sunday School, the vacation church school, the week-day school of religion, missionary education, teacher and leadership training. and other departments of the work.

The people of Birmingham are making extensive preparations for the Convention. A local Committee of one hundred, divided into sub-committees. is already actively at work and will be prepared to entertain the delegates with typical southern hospitality. Victor Hanson, editor and publisher of the Birmingham News, has been the financial sponsor for the convention, and many of Birmingham's leading citizens are upon the Committee of One Hundred. Probably no city in the country has more complete church school buildings and equipment. Several churches of Birmingham have church school plants representing the most modern and complete equipment to be found in America.

delega[illegible] denominations and [illegible] torial units. The Convent on [illegible] mittee has allotted approximately 7,000 delegates to the denominations and 7,000 delegates to the State and provincial Councils.

The significance of this Convention is evidenced by the fact that President Coolidge has accepted an invitation to attend and deliver an address. The governors of the Southern States recently adopted a resolution calling attention to the convention, expressing appreciation of the President's acceptance, and assuring the President of a hearty reception on the part of the people of the South.

Negro Delegates Given the Gallery

It is reported that the local (Birmingham) committee has arranged for all Negro delegates to sit in the gallery. Upon receipt of that information, Negro sub-committees (Birmingham) in a formal statement under date of December 16, 1925, "withdrew from all cooperation with the Convention." The letter was addressed to the local committee and signed for the Negro organization by Bishop B. G. Shaw, of the A. M. E. Zion Church, the Rev. E. C. Laurence, pastor of the Congregational church, the Rev. C. L. Fisher, pastor of the Sixteenth St. Baptist church, the Rev. P. W. Walls, pastor of the A M. E. church.

Negro's Connection with International Council

Negroes have a threefold connection with the International Council of Religious Education. They hold membership in twelve or more State Councils of Religious Education in each of which they are represented on the State Executive or Education committee and are therefore eligible to represent their state in the quadrennial convention. Five Negro denominations hold membership in the International Council—the A. M. E.; A. M. E. Zion; C. M. E.; National Baptist (incorporated); National Baptist (unincorporated). The Negro is also eligible to membership in the quota from each denomination having white and Negro members, such as the Methodist Episcopal, Congregational, Presbyterian, Disciples and others.

...ch was formed by ... of the International Sunday School Association and the Sunday School Council of Evangelical Denominations. They presented a memorial to the executive committee who immediately voted to instruct the local committee to countermand the order. Negro representatives have participated in all the meetings of the International Council since then without any restrictions whatever. Some of our leaders in the religious education field are therefore outraged that white Protestant leaders should for any arbitrary reason, attempt to segregate any cooperating state or denomination's representatives because of their race or color.

It is probable that several denominations and State Councils will not accredit any delegates to the convention, if this proposed segregation obtains.

Negro Clergymen Protest

Birmingham, Ala., Dec. 16, 1925.
The Local Committee,
International Convention of Religious Education,
Gentlemen:

In view of the reported arrangements to assign the prospective Colored delegates of your Convention to seats in the gallery, we are hereby informing you that as local representatives of the colored people, we are withdrawing ourselves from all co-operation with the Convention. In this withdrawing our cooperation, we are also serving notice upon the Colored delegates who may come from other sections of the country, that we are in no way responsible for such assignments as your committee may be disposed to give them.

As much as we regret the loss that we may suffer by our failure to be allied with the International Convention of Religious Education, our sense of honor for ourselves and the people of our race group who may come here expecting accomodations different from those included in your plan as submitted to us, we feel justified in assuming the attitude herein expressed.

Hoping your Convention may be a great blessing to all concerned, we beg to subscribe ourselves.

B. G. Shaw, Bishop of the A. M. E. Zion Church.
E. C. Laurence, Congregational Minister.
C. L. Fisher, Baptist Minister.
P. W. Walls, A. M. E. Minister.

This reply was received, written on the official stationery of the Birmingham Convention Committee:

Birmingham, Ala., Dec. 29, 1925.
Rev. C. L. Fisher, Pastor.
Sixteenth Street Baptist Church,,
Birmingham, Ala.,
Dear Brother Fisher:

Your letter of the 16th received, and the same is herewith returned with the information that the decision of your group to withdraw is one that the local committee has no authority to handle and would have to be taken up with the International office.

Sincerely yours,
(Signed) D. R. Price,
Secretary.

ADDRESS OF THE BISHOPS OF THE A. M. E. ZION CHURCH

To the Beloved Host of our Zion—
Greetings:

We greet you in the Name of our Lord and Saviour Jesus Christ—the great Bishop of our souls—in this the one hundred and thirtieth (130th) year of the existence of the African Methodist Episcopal Zion Church—the oldest Negro Methodist denomination in America.

We rejoice in our marvelous achievements since we last gave utterance as your Bishops in an Episcopal document. We are thankful to Almighty God, the Preserver of life that our ranks have not been broken by death but that the twelve Bishops you started out from the General Conference of 1924 are alive and effective.

It is not our purpose to review the work of our departments in detail. The success of our reorganized system of education, the large returns from our new methods of financing and the provision made for our enfeebled veterans speak for their own efficiency and profitableness. It is sufficient to say that the reports upon which we have passed in our semi-annual meeting show not only an increase of revenue but an extension of our borders, an enlargement of our resources, for usefulness to our fellowman and to the Kingdom.

Our foreign work renders promising reports and especially Africa, our fatherland, under the direct supervision of Bishop C. C. Alleyne. Adjustments have been made which insure prompt satisfying of all obligations and the parent body of missions has under advisement plans not only for larger investments in missionary stations, but in schools, educational facilities, agricultural implements and necessary supplies for our sacrificing missionary preachers, who have left all, dared the inconveniences of settling in new climes and devoting their lives to the preaching of the gospel of the Kingdom of Jesus Christ.

As it has been the custom of your Chief Pastors for one hundred years to emphasize phases of our religious, political and racial life in these annual addresses, we humbly submit the following:

The most outstanding achievement of the year has been the complete rejuvenation of Livingstone College. As our chief institution of learning and the pioneer venture of higher education for the Negro in the South, it is the pride of the entire denomination and one of the high experiments of the race proving its capacity for broad culture and knowledge. Under the administration of President W. J. Trent, the school has improved as if by magic. He is indeed a worthy successor of Drs. Price and Goler who were in the formative period of the College and set its standards high so as its graduates might be equal in scholarship and acquisition to the tasks and demands required of them. The College has undergone a most complete and thorough reorganization. It has at last conformed to the exactness of high standardization and only awaits the final word from the proper authorities to step into higher classified rank.

Beginning Febrary 10th, 1926—which is the birthday of the immortal Dr. Price, a special effort to raise $250,000 for our Livingstone will formally be set in motion. Your Chief Pastors solicit the aid and substantial encouragement of every Zionite. It is our school. We built it and must give to it its largest support. It has reached its present acceptable and favorable position among the Colleges of the South that have been favored by philanthropy, because our generous membership has ever responded to a call for its needs. A Negro constituency has very largely maintained it through the years and thus we have evidenced our worthiness of additional help from the liberal and generous to further prosecute its goodly service to the race and to the Kingdom.

We implore every member of our Zion to give freely to this splendid cause and thus make our College of incalculable good to the world.

Franchise

We do not hesitate to reaffirm our position as your Chief Pastors, on our uncompromising opposition against Negro disfranchisement. We want the ballot. It is not the spirit of America's declaration of principles to keep us from it. However content we may appear in places or sections where where we are deprived of the ballot, it is apparent contentment, rather the result of force and not of preference. We are content because we cannot help ourselves.

It must not be charged that in these pronouncements we are open...
...question that appears settled ... we are seeking to stir strife ... here is an appearance of ... there is no peace and there ... o peace in that country where ...overnment is of people and for ... people where any large number ...ne peo... are denied the high ...t of franchise.

We are opposed to all forms of ...gregation and call on our entire ministry to join with other race organizations to stamp out this blot upon our boasted civilization. Like lynching, segregation must go, as all else in our national life which denies to one group of citizens the rights and privileges others enjoy under governmental protection.

Prohibition enforcement speaks for itself and the present condition forced upon the government of thousands of violaters of the strict letter of the Constitution has its roots in the government's supine and inactive attitude toward amendments affecting the franchise rights of loyal colored citizens. We believe in voluntary total abstinence and urge the revival of Temperance Societies ...nd temperance campaigns against ...he imbibing of strong drink.

A Deeper Interest in The Child

The child is the principal element in the family. The home is complete when a child enters its portals. The high and holy purposes of marriage are subserved when human life is perpetuated at the birth of a child. The child has wrapt up in its undeveloped consciousness the possibilities and fortunes of all the races. The child is just the beginning of another day and the author of other achievements. He will soon be the

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A.M.E.Z.

principal actor in affairs and in life's great tragedies. It is our duty to mold and incline him to the better tasks of life. Early encourage him to meditate and think. Set up the altar of prayer in your home for him. Stimulate Bible reading around your own firesides. Speak much of Jesus, how He loved little children, how He blessed them and likened the high standard of life unto them.

Take interest in the child, be concerned in his play and song, tenderly nourish him for service in the church, love him, draw him closer to and open our houses of worship **for special services that** he can assimilate and in which he can take some part. Jesus is the companion and playmate of children. His Kingdom is like unto them. Their docility, innocence, kindness, mirth, obedience, sympathy and spirit to forgive are the positive and vital elements of the very Kingdom of God. We must win the children for God. Your Chief Pastors endorse the children's church, the gymnasium, father and son's social gatherings, the "child's hour," Bible story reading, play and relaxation so necessary to the development of a strong sturdy maturity.

Teach the child Christianity in the home. Teach him the joys of the gospel. Satisfy its youthful spiritual yearnings which are early at work by offering him the beautiful and simple life story of Jesus.

Singing

Our Discipline lays special stress on music. It says: "In every congregation let due attention be given to the cultivation of sacred music." We advise that our pastors read the directions given on the "Spirit and truth of Singing," and urge that at each of our Lord's day services, a Negro Spiritual be sung. To this end we suggest that books containing these grand old songs of the fathers be kept in all of our musical libraries.

Worship

Your Chief Pastors also urge that in every church in our denomination the "order of services" as printed in the Discipline be strictly carried out as written. We renew our faith in **the Mid-week Prayer service, the class meeting, the Love feast, the revival and all other church services which for decades have been regarded as strictly Methodistic. We call attention to our position on marriage and divorce and direct that our ministry and membership heed the advice of the Discipline viz: "Let all be exhorted to take no step in so weighty a matter without advising with their "most serious brethren," and "our ministry shall discourage the procurement of divorce except on Scriptural grounds."**

Pay For Our Ministry

We urge a living wage for our ministry which in some measure will compensate him for services rendered. In this connection, let our ministry know that every man receives about as much as he earns; and in the effort for increased salary the people must have increased service. Salaries are not gratuitious but they are earned. Therefore if our ministry would receive more it must labor more for the people, for the betterment of their condition in every community, for their schools and unite with their school teachers in programs for larger facilities, labor for their health and morals, encourage play grounds and wholesome amusements, for the gospel we preach is a gospel of joy and not of sorrow. In every municipality let our ministry be alert and active in supporting measures which are for the good of the whole people; such as sanitation, good roads, and pavements and parks and beautifying our homes be they ever so humble. Our task is a large one and all inclusive.

Sundry Hints

In baptizing either infants or adults by sprinkling or pouring, fail not to use the prayer of "Sanctifying the water for this Holy Sacrament," as found in our ritual printed in the Discipline.

In applying the water on the candidate in sprinkling only dip the fingers once in the baptismal fount; not three times, as there is but One Supreme Ruler addressed in the solemn words: "In the Name of the Father, Son and Holy Ghost."

Do not vote to receive members in our churches. Follow the instructions of our method as found in our hymn book. In Methodism the individual is the judge of his own fitness rather than the Church. We do not ballot for our members.

Read our Connectional journals and subscribe for as many other worthy magazines as you are able. Keep abreast with the times.

Preaching

The pulpit is not the place for the minister to deliver rebukes, censure congregations and charge individuals of conduct for which he would not privately reprove them. "Preach the gospel" and the gospel is good news to each individual in every age. The pulpit is no place for harangues. It is not the place to advertise the works of the devil and the world. It is the place to offer Christ for every sin, to convince, to invite and to build up. The preacher must be the master of every situation and he must not shirk the responsibilities of his calling nor shift the duties of his office. Your Chief Pastors advise the buying and reading of good books, avoid all affectation, speak evil of no one, put the best construction on everything, visit cautiously, meditate constantly and pray without ceasing.

Systematic Giving

Let the temporal affairs of our local churches be conducted on business basis, not carelessly nor loosely, but accurately and systematically. Insist on the officers of the church keeping books, to render accounts for all expenditures and give reports to the people at stated times of the financial condition of their charge. We advise Presiding Elders to thoroughly go over all accounts, look carefully into all negotiations for loans and instruct officials to make no business promises that they cannot and do not intend to keep.

Do not give grudgingly to any of our great causes. Wherever practical and especially in our city and town charges we advise the use of envelopes, preferably the Duplex system, and the passing of plates or other devices for all public collections at our Lord's Day services. It systematizes giving, it heightens worship, it assures an accurate accounting of individual responsibility, and above all, does away with begging and indecent imploring for funds at our sacred altars on sacred occasions. "God is in His Holy Temple, let all the earth keep silent before Him."

General Claims

Our only advice as to our duty in dealing with the General Claims is to collect it and forward it at once to our Financial Secretary. Do not hold the General Claims. Let all of our pastors and laymen know that **the Benevolences must be raised as well as the General Fund. We support** all of our departments, such as foreign missions and missionaries, our educational institutions, our worn-out and superannuated preachers, our widows and orphans, our church extension and home mission preachers out of our Benevolences. The amount is no larger than in former years but smaller, and all that the General Conference did was to collect scattering amounts into a single lump sum so as to simplify its collection. In paying one dollar General Fund and one dollar Benevolence since the General Conference, we are not paying as much as before, but because our membership delights in business methods and systems we are raising more now than ever in the history of the Church.

Your Chief Pastors urge that in each local church, there be appointed by the pastor a General Claims Steward whose duties shall be to collect and receipt each member for payments, account to the pastor, report to the Quarterly Conference at which time the Presiding Elder shall see before his quarterage closes, that the pastor has sent it in according to law and holds a receipt for the same from the Financial Secretary.

Our Present Status

We are in a glorious state and at the height of a most successful and prosperous year. No phase of our work is being neglected. Every discordant element has been harmonized. Our financial plan is in full swing and bringing results far exceeding any prophecy and far beyond our most expectant hopes. There is no law of the General Conference that must be disregarded. Special privileges to none regardless of office or position is our declaration of first principles. Each unit of our strength is being tested by the law and its observance to the very letter is our highest badge of loyalty. We are jealous and zealous for our Zion. We invite not criticism but cooperation. We are one. There are no provisions made in our code for cliques and clans. Every man is a responsible agent for the advance and extension of our beloved Church.

In the name of God, our only requirement is that each man do his best when duty calls and obligation demands.

And now: Guide us, Oh, Lord, in all our doings with thy most gracious favor, and further us with thy continual help, that in all our works, begun, continued and ended in Thee, we may glorify thy Holy Name and finally by thy mercy, obtain everlasting life, through Jesus Christ our Lord, Amen.

Bishops J. S. Caldwell,
G. L. Blackwell,
L. W. Kyles,
G. C. Clement,
W. L. Lee,
J. W. Wood,
P. A. Wallace,
E. D. W. Jones,
B. G. Shaw,
W. J. Walls,
J. W. Martin,
C. C. Alleyne.

A preacher can never depend upon sermon helps to whip the devil.

NEW YORK CITY WORLD
FEBRUARY 22, 1926

CHOICE CONVENTION SEATS TO NEGROES

Block Assigned A. M. E. Zion Delegates in Front of Dais Where Coolidge Is to Speak

PROTEST "JIM CROW" PLAN

International Sunday School Group Alters Seating

To prevent the threatened withdrawal of Negro delegates, an earnest effort is being made by white officials to make acceptable the "Jim Crow" seating arrangements for the meeting of the International Sunday School Convention at Birmingham, Ala., in April, it was stated yesterday by S. M. Vass of Nashville, Tenn., editor of Sunday School Literature for the Colored Baptist Convention, Inc.

Dr. Robert M. Hopkins, Chairman of the Executive Committee of the International Council of Religious Education, has assured Negro delegates that because of the segregation ordinance operative in Birmingham they will not be "Jim Crowed" in the gallery but will be given choice seats on the first floor, Mr. Vass told a reporter for The World. He said:

"Members of our group recently held an important conference with Dr. Hopkins at which he stated that although the law required the separate seating of the races in the auditorium for all meetings it did not designate the particular place of seating either group. Dr. Hopkins, therefore, has requested that the seats for Negroes be in the front row on the first floor. To this arrangement the local committee has agreed.

"President Coolidge is scheduled to speak at the meeting of the International Sunday School Convention and the Negro delegates will be seated immediately in front of him."

Because of embarrassments to which Negro delegates formerly have been subjected at the meetings of the Executive Committee of the council, usually held at the Beach Hotel, Chicago, it has been decided to change its autumnal meeting place to where all will be accorded the same privileges, Mr. Vass announced.

The original plan to segregate Negro delegates in the gallery at Birmingham caused the A. M. E. Zion Church, one of the thirty-five co-operating denominations, to avow that its fifty representatives would not attend the meeting unless a change in seating arrangements was made.

The headquarters of the council is at Chicago. Dr. W. O. Thompson of Columbus, O., head of the Ohio State University, is President. Dr. Hugh S. Magill of Chicago, former Secretary of the National Educational Association, is General Secretary. Dr. Hopkins, Chairman of the council, lives in St. Louis.

A. M. E. Z. MEET COMES TO CLOSE IN WASHINGTON

Officers Elected. Youth Is Keynote Of Talk By The Bishops. Many Delegates In Attendance.

WASHINGTON, D. C., Aug. 11—Sessions of the general church school convention of the African Methodist Episcopal Zion denomination were brought to a close here Sunday after a lively week's session.

Sunrise prayer meetings in five convention churches ushered the concluding sessions of the convention .The Varick Christian Endeavor Societies of all the churches of the denomination in this city held an open-air service at Washington circle at 6 o'clock Sunday evening.

Many special events featured the church meeting which was attended by hundreds of delegates from every section of the country.

Election of Officers

E. S. Peters, of Alabama, was elected president of the convention yesterday. Other officers elected were: Vice presidents, E. C. Harris, Pennsylvania, W. C. Redding, North Carolina; J. A. Norris, Pennsylvania; Mrs. Sarah Moore, Missouri; J. A. McMurray, South Carolina; Dr. W. O. Taylor, Massachusetts and J. E. Rowe, Ohio; Recording secretary, Miss Marian Hooks, assistant recording secretary. Miss A. R. Harris, corresponding secretary, Mrs. C. B. Cowan, Tennessee; treasurer, A. G. Giddings, New York. Executive committee all elected officers, and the Rev. C. C. Williams, chairman; G. A. Moore, North Carolina; D. J. Hughlett, Kentucky; Benjamin Smith, New York; J. W. Manuel, Virginia; Mrs. M. W. Meachem, Arkansas and Miss Teresa Hackett, California.

The keynote address of the convention, it was generally agreed, was made Saturday by Bishop William J. Walls of Charlotte, N. C., president of the religious educational board of the denomination.

Modern Youth Movement

He spoke on the modern "youth movement," characterizing it as a battle against wrong in high places He said:

"The youth movement that is upon us is the urge of progress. The world war did not cause it, but was a by-product of it. Its direct cause is intellectual. Its explosions are caused by efforts of the old order to stifle the new age. The conflict is inevitable. Let it come. The youth are in revolt against repression of truth. The church cannot any more impose the autocracy of the past on the present. The oncoming generation will not accept a church hounded by "Thou shalt nots". It also asks for "Thou shalts."

Youth is in revolt against materialism, expressing itself according to repression and discrimination in each nation. Negro youth has something to say that is all its own. In spiritual matters, his voice is pronounced. In the Indianapolis convention, the Negro declared for solidarity in Christianity and pronounced that the races in this country are separate is a fiction, because they have touched too closely at the favorable levels

"We are impotently trying to fence the twentieth century youth in with nineteenth century restrictions. But modern recreational facilities and manifold means of earning a livelihood make youth increasingly independent. We must give them moral courts and spiritual organization to create the guiding sentiments for all occasions.

"Youth calls for a ministry that studies. In our church erection we must plan facilities for programs of spiritual, recreational and social features, anticipating every need and habit of the juvenile community. Our sermons must be more than the stale platitude of morons and idle minds filled with jokes. They must have freshness of the present and search current life to all its angles.

Church Friend To Youth

"Youth calls for a ministry that African Methodist Episcopal Zion Church will become a friend to youth through a potent program in the Sunday School, the Christian Endeavor and agencies that train, interpret and engage youth with their capacity for play and work, we shall bring into the world a condition where peace born of intelligent righteousness shall be the rule and not the exception.'

LITTLE ROCK, ARK.
Gazette
NOV 7 1926

Negro Church Conference Ends.

Blackville, Nov. 6.—The M. E. Zion conference, negro, will close tomorrow night. Bishop J. W. Walls of Charlotte, N. C., who is presiding over the conference, will go from here to Wilmot to attend the South Arkansas Conference. The meeting was addressed last night by Allen S. Meachem, principal of the Walters Institute, of Warren.

Church – 1926

A.M.E.Z.

RELIGIOUS EDUCATION CONVENTION

WASHINGTON, D. C., AUGUST 3-8, 1926

MORE THAN 2,000 ATTENDED ZION'S GENERAL SUNDAY SCHOOL MEETING

The quadrennial session of leaders in the Sunday School, Varick Christian Endeavor Societies, daily vacation church schools, and other parochial agencies, met in General Church School Convention, under auspices of the religious education board of the African Methodist Episcopal Zion denomination, at John Wesley church, last night, beginning a five-day session.

More than 2,000 delegates enrolled, including representatives of the women's home and foreign missionary society, educational institutions, presiding elders of twelve epscopal districts includng the British West Indies and the East and West Coasts of Africa, and district superintendents of Sunday Schools. The general theme of the convention is "The Educational Task of the Church." Preconventional conferences and a meeting of the Convention Executive Committee were held yesterday afternoon.

Delegates Welcomed to City

The opening session was welcomed to the city by Major W. I. Covell, assistant engineer commissioner, by Thaddeus H. Chase on behalf of the Christian Endeavor Union, and by Mrs. Daisy Tucker for Sunday Schools. Dr. J. Francis Lee, of Charlotte, N. C., responded. F. A. Ray, president of the Convention, in his annual address said:

"We are here to combat false standards which destroy the spirituality of youth. Our program of dealing with young people must consider the circumstances. If people have changed, it is because social conditions have changed. We must not lose faith in youth."

Bishop William J. Walls. president of the Religious Education Board also addressed the Convention. The invocation was said by the Rev. H. T. Medford and the benediction by the Rev. W. D. Battle. Sessions will continue at 9 o'clock this morning. Following business organization addresses will be made by Bishop P. A. Wallace, Dr. W. H. Davenport, Dr. E. L. Madison, the Rev. W. L. Hamblin, J. W. Younge, R. L. Brockenburr and Bishop W. L. Lee.

Report of World Convention

At an "echo luncheon" at 1 o'clock Miss Sarah Janifer will give a report of the World Sunday School convention at Glasgow, Scotland, in 1924. Mrs. A. M. Lee, of Rochester, will report the International Christian Endeavor convention at Portland. Oregon. in 1925, and Bishop L. W. Kyles will report the World Christian Endeavor Convention at London this year.

Simultaneous meetings will be held in various churches at 2:30 o'clock this afternoon. At Galbraith church a curriculum conference will be presided over by Bishop Walls and children's division conferences will be directed by Miss Janifer. Young People's division Conferences will be held at Union Wesley church, with Miss Sarah Brooks in charge. Adult and alumni division conferences will be held at Trinity church and administrative conferences at Metropolitan Wesley church. Presiding Elders, regional directors, district superintendents and presidents will meet at John Wesley church.

A. M. E. ZION CONVENTION PRAISED BY GOVERNORS

The Church School Convention of the African Methodist Episcopal Zion denomination last night at the John Wesley church was addressed by Rev. D. L. Black, of Cincinnati, who spoke on the convention theme, "The Educational Task of the Church." Dr. H. H. Jackson, chairman of the executive committee, presided.

Expressing interest in the work of the Convention, greetings and best wishes telegrams were received from Gov. Len Small, of Illinois; Gov Thomas G. McLeod, of South Carolina; Gov. Pinchot, of Pennsylvania; and Gov. Al Smith, of New York.

Following a memorial service this morning, participated in by J. E. Rowe, of Cleveland; W. E. Woodward, of Dinwiddie, Va.; F. W. M. Butler, of Elizabeth City, N. C.; the Rev. G. W. Maize. of Raleigh, N. C.; W. H. Hall, of Albemarle, N. C.; Miss Sarah L. Janifer and Miss M. L. Mason, addresses will be made by Dr. W. W. Matthews, Secretary of Foreign Missions, and Carter G. Woodson, editor, of the Journal of Negro History.

A pilgrimage to the Lincoln Memorial will be taken at noon and an address will be made there on "Lincoln as an Emancipator, Immortal," by Bishop E. D. W. Jones. Francis Wells was announced as Marshal of the street parade, which will start Saturday at 2 o'clock from the John Wesley church.

The parade will march north on Fourteenth street to U, east on U to Sixth street, south on Sixth street to H, west on H street to Tenth, south on Tenth to Pennsylvania avenue, west on Pennsylvania avenue to Fifteenth, south to the Ellipse, and disband. It will be reviewed by bishops and general officers of the Zion denomination from the steps of the District building.

There will be no bands of music in the procession, but delegates to the Convention will vie with each other in inspirational singing all along the line. Women will be costumed, principally in white, with streamers and sashes, and will carry banners of the Conferences which they represent.

Morning watch meetings at 7:45 o'clock will continue daily at the John Wesley church throughout the session, followed by leadership training conferences at 8 o'clock under direction of Dr. Jacob W. Powell, of Boston.

YOUNG PEOPLE SING IN PARADE HONORING A. M. E. ZION MEETING

Sessions of the General Church School Convention of the African Methodist Episcopal Zion denomination were featured yesterday by a parade which passed through the principal streets of the city and on Pennsylvania from Tenth street to Sherman statue. The procession was made up principally of young people of the Church, their instructors and supervisory officers. It was led by girls of Sunday School glee clubs and of the Varick Christian Endeavor society, who sang as they marched.

Floats, colored in blue and white bunting, from John Wesley, Galbraith, Union Wesley, Metropolitan Wesley and Trinity churches were in the line of march and additional color was given by display of Sunday School banners carried by delegates from 37 States and from Africa. Bishops of the Church and leaders in the Sunday School, Varick Christian Endeavor and other educational agencies of the denomination, followed the marchers in automobile caravan that stretched oot for several blocks.

Field games, which were to be held on the Ellipse, were postponed because of a sudden downpour of rain just as the parade disbanded.

The keynote address of the convention, it was generally agreed was made yesterday by Bishop William J. Walls, of Charlotte, N. C., president of the Religious Education Board of the denomination.

Despite all that may be said or done and the editor's repeated request notwithstanding, a number of the reporters to the Star of Zion for the Annual, Mid-year, and District Conferences, and Women's Conventions persist in sending in hourly, daily, and minute detail minutes instead of reports of the proceedings of those meetings, even to "Uncle Tom" W. Wallace, of Avery Memorial A. M. E. Zion church, Allegheny-Pittsburgh, Pa. Everybody tires of reading the long-winded stuff. Many pass it by with a mere glance. It stands to the credit of the late Rev. J. R. Dangerfield, who built the handsome little church, Ridgewood, N. J. He wrought well in his day, but it is a singular coincident that Rev. Dangerfield, as also appears with Dr. E. M. Argyle and many others, in their life engagements, though signally successful in every position assigned them, they never reached the goal of their ambition. The field now is full of lame ducks for the bishopric left over from the last General Conference. Some of whom are not worthy the "shot" (vote) of the gunman. Others are victims of fate. People for whom you do favors in the matter of publication and praise, especially in boosting their candidacy, are ready to find fault if you don't keep it up, when it may be decidedly inconvenient, untimely or impossible, and some others want the correspondents to single them out from the bunch, and keep their names prominent before the voters, when they are the least fitted for the position they seek. There is so much of a disposition to insincerity toadyism, fear to incul displeasure, as to cause some of the correspondents to actually lie in their boosting candidates. The old time writeups ought to be eliminated from our Connectional organ. While it is every worthy person's right to seek promotion, yet the thing is carried to a ridiculous extreme, compromising the intelligence of the Church, lowing the standard of the paper, annoying and embarrassing the editor, and making us all appear like a bunch of fools. Take it from me, Dr. Davenport—from one who has had the annoying, aggravating, disgusting and non-sensical experience, and shut off this "shrieking valve" of our paper, being so well improved. Anderson, why did you not shut off that valve when you were the editor? I refer the question to my immediate predecessor and successor, with the quotation, "there is a time for all things." The maw of some candidates in their desire to be boosted equals that of the hyena in greediness.

The success of the missionary women's operations of the New Jersey Conference comes from their individual intelligence, and organic efficiency and application. The missionary spirit and sense of duty fires their zeal to intense activity, and this eliminates the idea of strenuous effort, difficulty, and fatigue, having any bearing upon their activities.

The General Missionary Department, in their new headquarters Washington, D. C., ought to fee

happy, especially when they are supported by such an energetic constituency throughout the Church. The calm submission to inconveniences, and sacrifices sustained by Bishop C. C. Alleyne, on the African field, indicates very clearly his great interest in the work rather than his desire for office, he was not elected Bishop for nor to Africa, but assigned to that field by authority after his election, nor was by the Third General Church School Convention of the African Methodist Episcopal Zion Church at John Wesley church. The resolution was offered by Jacob W. Powell, of Malden, Mass.

Officers were elected as follows: President, E. S. Peters, of Alabama; vice presidents, E. C. Harris, Pennsylvania; W. C. Redding, North Carolina; J. A. Norris, Pennsylvania; Mrs. Sarah Moore, Missouri; J. A. McMurray, South Carolina; Dr. W. O. Taylor, Massachusetts, and J. E. Rowe, Ohio; recording secretary, Miss Marian Hooks; assistant recording secretary, Miss A. R. Harris, corresponding secretary, Mrs. C. B. Cowan, Tennessee; and treasurer, A. G. Giddings, New York. Executive Committee: Rev. C. C. Williams, of this city, chairman; the officers elected and these in addition: G. A. Moore, North Carolina; D. J. Hughlett, Kentucky; Benjamin Smith, New York; J. M. Manuel, Virginia; Mrs. M. W. Meachem, Arkansas, and Miss Teresa Hackett, California.

The convention, which is being attended by about 2,000 from many States, closes its week's sessions tomorrow with devotional services. Numerous committees were to report today, and there was to be a Church School parade this afternoon, forming at John Wesley church, and marching to the Monument grounds, where athletic events were to take place.

Following an address yesterday by Rev. William Sheafe Chase of this city, the committee on special resolutions was planning to bring in today a resolution approving the Federal motion picture regulation bill of Representative Upshaw of Georgia. It was predicted the convention would approve the legislation

Adopts Segregation Stand

E. T. Clark, personal secretary to President Coolidge, conveyed, in a letter to the convention the "greetings and best wishes" of the Chief Executive.

PETERS IS PRES. OF RELIGIOUS BODY--NOTABLES PRESENT

ZION SCHOOL OF RELIGIOUS EDUCATION ATTRACTS WIDE COMMENT.

(Special to The Reporter.)

Washington, D. C., Aug. 14.—That Mr. E. S. Peters, President and General Manager of the Union Mutual Insurance Company with home office in Mobile, Alabama, is an example of thrift, industry and Christian fortitude is demonstrated in the fact that he was elected President of the National Sunday School and Christian Endeavor Convention of the A. M. E. Zion Church, just closed in Washington, D. C.

It will be remembered that E. S. Peters started in the Union Mutual Insurance Company at its beginning and worked in the home office as an office boy for a number of years, after which he became one of its executives and at the death of the lamented C. F. Johnson, he was made Secretary and General Manager and while in this capacity, the organization grew by leaps and bounds, and at the death of James Peterson, the company's president, young Peters was made President and General Manager, and it goes without saying that the company is meeting with unparalelled success, both in business economy and an increased membership.

The Sunday School Convention and Varick Christian Endeavor, opened in Washington August 3rd and continued through the 8th. It is pronounced as the largest and most enthusiastic gathering for religious education ever assembled in Washington or any other section of America under Negro control and direction. This was the expressed opinion of such notable characters as Dr. Kelly Miller of Howard University, Miss Nannie Burroughs, Dean G. L. Imes, of Tuskegee Institute, and Dr. John R. Hawkins, Financial Secretary of the A. M. E. Church and President of a banking institution at Washington, D. C.

After the opening session the convention soon formed itself into an educational conference where lectures and essays were delivered on various subjects affecting the life and happiness of the Christian Church. Experts on Sunday School work from all sections of the country representing the Zion connection and various other protestant churches. The symposiums added much to the occasion and the young people were ever ready to express themselves on the various subject matter before the convention. Nearly two thousand people were in attendance and in this number were a large number of bishops, general officers, presiding elders, lawyers, doctors and laymen from every walk of life.

The election of E. S. Peters of Mobile, a young man of much talent, heading one of the largest Sunday Schools in the South, as well as one of the large and respectable businesses operated for race members, has given rise to much enthusiasm and encouragement on the part of church members and laymen throughout the country. Dr. J. W. Eichelberger, Secretary of Religious Education of the A. M. E. Zion Church, expresses himself as being greatly pleased over the work of the convention, and feels that the institution of Religious Education has been greatly strengthened in the election of Mr. Peters as its president. This view is also shared by Mr. Aaron Brown, Secretary of the Varick Christian Endeavor whose work as secretary of that department of the church is meeting with favorable comment.

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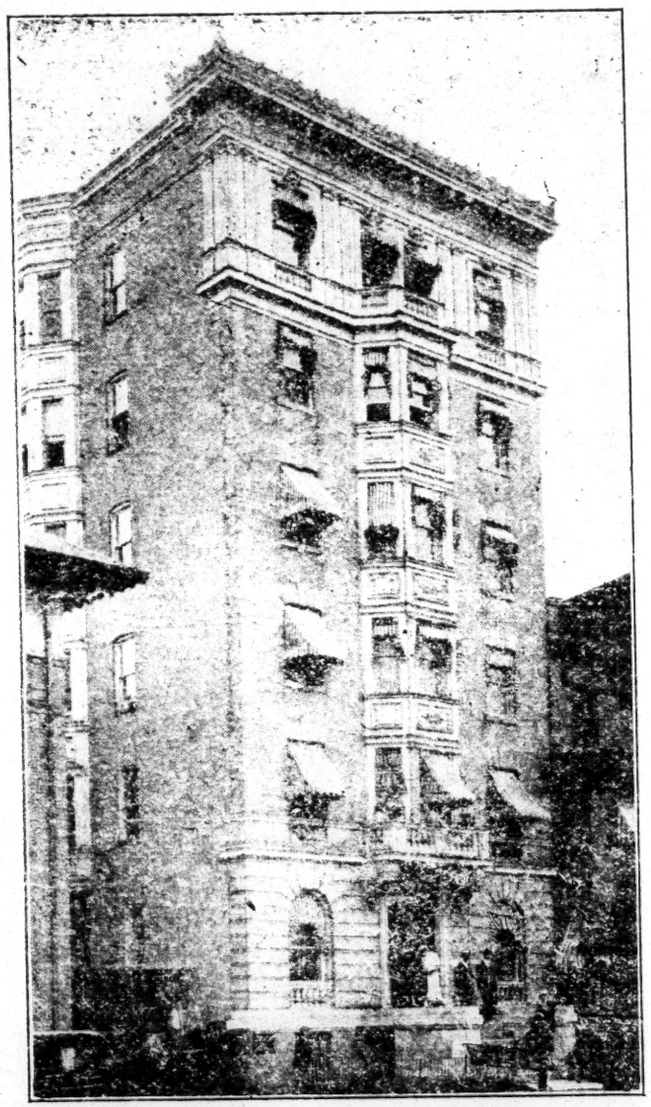

ZION'S NEW BUILDING IN WASHINGTON, D. C.
in which the Foreign and Home Mission Departments have headquarters.

Cape Coast, Kumasi, Koforidua, Winnebah and Sekondi. For this purpose we need at least $25,000. It will take about five thousand dollars to purchase the designated equipment. Also that $45,000 are needed to be spent on our schools.

If we are going to operate longer in the Gold Coast we must of necessity have a secondary school, and industrial and girls' training institutions. It is not to our credit that after twenty-five years of mission work in this colony we have not one church building. For these purposes we ought to have at least thirty thousand dollars. If we estimate $15,000 for immediate use in Liberia, we have a budget of one hundred thousand dollars, minus salaries, traveling and maintenance of missionaries.

To give our Church proper standing we must train a number of African preachers and teachers in the best schools of America. We can not hope to successfully compete with churches that have been established here a century, or more, unless we have well-educated preachers, and liberally trained teachers.

It is stock-taking time. I am stating the facts so that we may have an idea of the size of the job. Are we willing to undertake it? Are we able to finance it? Mere enthusiasm for the cause will not put over the programme. Sentimentality is of no avail. Prayer alone will not accomplish the results to be hoped for. We must bring brains to the consideration of the probem. We must raise more missionary money. Raising ed it we must restrict domestic expenses and utilize more of what we

ing School at the Tuskegee Institute and also studied under private tutors wherever possible. He has always been systematic and constructive in his work. The Spring of 1917 he came to East Chicago, Indiana where he did the most outstanding work of his ministerial career, building a two-story brick church and a two-story brick parsonage, valued at $30,000. From the standpoint of numerical and financial strength, this is the third appointment in the Michigan Annual Conference.

Rev. Howard having received a definite call to the work of an evangelist, entered the Moody Bible Institute and prepared himself. He specialized in the following courses or subjects: Personal Evangelism, Practical Christian Work, Biblical Geography, Biblical Introduction, Church History, Chapter Summary, Homiletics, Public Speaking, Exegessis, Bible Synthesis, Bible Analysis, and Bible Doctrine. He also studied Theology and Church History at Garriet Biblical Institute Northwestern University. Evangelist Howard says: "Salvation, information, and consecration are the requisites necessary to an effective evangelism and that the standards of evangelism must be raised so high that only the best, most brotherly and consecrated men will go into it as a profession." He has a vision of a program for a Connection-wide revival. This man of God should have not only the endorsement of the Board of Evangelism, but also the support of the entire Church.

At the last session of the Michigan Annual Conference, Rev. Howard requested the Bishop not to consider him for an appointment as he had planned to give his entire time to evangelism. He is now at liberty to go whenever he may be called. Any one desiring the service of an evangelist who is qualified to help "put over" a real spiritual program will make no mistake by engaging Evangelist Howard who is eminently fitted for this kind of service. Having a zeal of God, he preaches a gospel that appeals to both the head and heart. Any one desiring to get in touch with the Evangelist should address his letter as follows:

"Rev. J. M. Howard,
"621 East 45th Street
"Chicago, Illinois."
Detroit, Mich.

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A.M.E.Z.

BISHOPS AND EDUCATORS MEET IN CONVENTION

2,000 DELEGATES REGISTER

The quadrennial session of leaders in the Sunday schools, the Varick Christian Endeavor societies, daily vacation church schools, and other parochial agencies, met in general church-school convention, under auspices of the religious education board of the African Methodist Episcopal Zion denomination, at John Wesley Church, 14th an [illegible] Streets, Tuesday night beginning five-day session.

More than 2,000 delegates enrolled, including representatives of the women's home and foreign missionary society, educational institutions, presiding elders of twelve episcopal districts including the British West Indies and the east and west coasts of Africa, and district superintendents of Sunday schools. The general theme of the convention is, "The Educational task of the church."

The convention is perhaps one of the largest gatherings that the big church has been called upon to care for. Rev. H. T. Medford, the pastor, and his church officials, prepared for them by having the edifice renovated and repainted throughout.

Sessions have continued each day since the opening. Some being held at other churches of the denomination in the city.

These conventions originated in St. Louis, Mo., in 1915. Since then sessions have been held at four year intervals in Ashville, N.C., and in Cleveland, Ohio.

Children's division conferences took place at Galbraith Church; young people's division conferences were held at Union Wesley Church; administrative conferences availed themselves of Metropolitan Church, while the general headquarters and service committees functioned at John Wesley Church.

Delegates Welcomed to City

The opening session was welcomed to the city by Major W. I. Covell, assistant engineer commissioner, by Thaddeus H. Chase on behalf of the Christian Endeavor Union, and by Mrs. Daisy Tucker for Sunday schools. Dr. F. Francis Lee, of Charlotte, N. C., responded.

F. A. Ray, president of the convention, in his annual address said:

"We are here to combat false standards which destroy the spirituality of youth. Our program of dealing with young people must consider the circumstances. If people have changed, it is because social conditions have changed. We must not lose faith in youth."

Bishop William J. Walls, is president of the religious education board.

A Big Parade Scheduled

Following the opening session was a week of active, intensive work with a program that occupied almost every hour of the day.

On Saturday, the close of the convention will be marked by a church-school parade which will form at John Wesley Church and cover a route as follows: north on Fourteenth to U Street, Northwest, over U to Sixth Street, down Sixth to H Street, west on H to Tenth Street, south on Tenth to Pennsylvania Avenue, along the Avenue to Fifteenth; to Monument Grounds where it will disband to indulge in a field day program of sports. The parade will move at 2 p.m., and will be reviewed from the front porch of the municipal building by the bishops and general officers of the church.

Bishops of the church will fill local pulpits of the denomination on Sunday, Bishop J. S. Caldwell preaching at John Wesley on Sunday morning.

Visit Douglass Home

On Thursday afternoon the delegates and others attending the conventions made a journey to Anacostia where a tribute was paid to the memory of Frederick Douglass at the Douglass home, now maintained as a shrine of the race by the Federation of Colored Women's Clubs.

One of the features of the session was the singing under the direction of Mrs. Emma C. Clement of Louisville, Ky., a most capable and vigorous conductor. A unique contribution to the vocal program was the work of the girls' quartet of St. Catherine's Church of New Rochelle, N.Y. The Misses Dorothy Hatcher, Constance Grayson, Marie and Ella Davis, sisters, constituted the interesting group.

Large Delegations

Several cities sent very large delegations. New York led with a two-car party of a hundred people. Those registered from the metropolis included: Rev. W. C. Brown, pastor; F. A. Ray, general superintendent; B. F. Smith, head of the New York delegation; A. Peachy, George McCullough, George Buchannon, Joseph Moseby, D. Jacobs, Mrs. M. Peachy, C. Bailey, A. Smith, G. C. Brown, the Misses C. A. Hayes, I. Tillinghurst, L. Willis, P. Henderson, J. Burnett, P. Hooker, D. Walker, K. Walker, and M. Hooks; Mrs. M. E. Moore, Mrs. J. Jones, Mrs. S. Canady, Mrs. M. Ball, Mrs. W. Jones, Miss M. Bridges and Miss S. Beckles.

These and the many others kept the local registration committee quite busy allocating the arrivals and maintaining contacts during the sessions. This committee was composed of Mrs. E. B. Watson, Mrs. M. J. Hicks, Mrs. H. E. Tyler, Miss S. D. Brooks, and Miss D. Bullock, clerk of John Wesley Church.

Eminent Speakers

A number of college presidents were present. Each of these addressed one or more of the meetings. President W. J. Trent, of Livingstone College, was greeted with a rousing reception by the alumni of his school, led by Professor L. H. Hall.

Among those heard were: President V. H. Taylor, of Atkinson College, Madisonville, Ky., President W. E. Woodyard, of Dinwiddie Agricultural and Industrial School at Dinwiddie, Va.; President R. J. Boulware, of Clinton College, Rock Hill, N.C.; President T. M. Patton, of Lomax-Hannon College, Greeneville, Tenn.; President William Sutton of Eastern, N.C., Academy of New Bern, N.C.; Principal Allen H. Meachman, of Walters' Institute, Warren, Ark.; Principal J. H. Hammond, of Price Memorial Institute, Macon, Ga.; Principal P. C. Moore, of Johnson rural high school, Stover, Miss.; and Principal F. Osam A. Pinanko, of Cape Coast Castle, West Coast Africa.

The Bishops and General Officers

The bishops of the church and general officers of the organization the most of whom were present and dominated the sessions by their masterly efforts in the advancement of church-school work are:

Bishops Josiah S. Caldwell, A.M., D.D., Philadelphia, Pa.; Lynnwood W. Kyles, A.M., D.D., S.T.B., Winston-Salem, N.C.; William L. Lee, D.D., Brooklyn, N.Y.; George C. Clement, A.M., D.D., Louisville, Ky.; John W. Wood, D.D., Indianapolis, Ind.; Paris A. Wallace, A.M., D.D., Brooklyn, N.Y.; Benjamin G. Shaw, D.D., Birmingham, Ala.; Edward D. W. Jones, A.M., DD., Washington, D.C.; William J. Walls, A.M., D.D., Charlotte, N.C.; John W. Martin, A.M., D.D., Los Angeles, Calif.; and Cameron C. Alleyne, D.D., Cape Coast, Gold Coast, West Africa.

The general officers of the church are as follows: general secretary—Frederick M. Jacobs, D.D., M.D., Brooklyn, N.Y.; financial secretary—William H. Goler, A.M., D.D., LL. D., Philadelphia, Pa.; manager of publication house—S. D. Watkins, D.D., Charlotte, N.C.; corresponding secretary of education—J. W. Younge, A.M., Greeneville, Tenn.; secretary of church extension and home missions—S. M. Dudley, LL. B., Washington, D. C.; corresponding secretary of foreign missions—W. W. Matthews, D. D., Philadelphia, Pa.; secretary of Varick Christian Endeavor Union—Aaron Brown, A.M., Pensacola, Fla.; secretary ministerial brotherhood—Calvin S. Whitted, Philadelphia, Pa.; superintendent of Sunday schools—James W. Eichelberger, A.M., LL. D., Chicago, Ill.; Star of Zion—W H. Davenport, D.D., Charlotte, N.C.; Quarterly Review—W. O. Carrington, A.M., D.D., New Rochelle, N.Y.; Missionary Seer—W. W. Matthews, D.D., Washington, D.C.; Sunday school literature—J. Francis Lee, A.M., D.D., Charlotte, N.C.; Church-School Herald—J. W. Eichelberger, Jr., A.M., Chicago, Ill.; Aaron Brown, A.M. Pensacola, Fla.

Convention Officers

The convention officers are the following: president, Frank A. Ray, Brooklyn, N.Y.; past president, J. Henry Warren, Charlotte, N.C.; vice-presidents, C. W. Foushee, M.A., Statesville, N.C., James A. Norris, Philadelphia, Pa., W. H. Hall Albermarle, N.C.; Mrs. R. A. B. Boulware, Rock Hill, S.C., E. S. Peters, Mobile, Ala., D. R. Corrothers, Warren, Ark., J. C. Wright, Montgomery, Ala.; recording secretary, Miss Lillian I. Browder, Chicago, Ill.; assistant recording secretary, C. G. Avent, Fayetteville, N.C.; corresponding secretary, Rev. Jacob W. Powell, D.D., Malden, Mass., treasurer, C. W. Cansler, Knoxville, Tenn.; executive committee, H. H. Jackson, D.D., St. Louis, Md., chairman; president, recording secretary, corresponding secretary and treasurer of the convention: Emmanuel C. Harris, Pittsburg, Pa.; Rev. John T. Daniels, Newton, Pa.; Mrs. Missouri A. Moore, Brooklyn, N.Y.; J. L. Moore, Charlotte, N.C.; R. S. Oden, D.D., Yonkers, N.Y.; Richard Sherrill, Salisbury, N.C.

Director of convention music, Mrs. Emma C. Clement, Louisville, Ky.; director of convention chorus, Prof. George E. Battle, Washington, D.C.; directors of convention exhibit, Rev. S. D. Watkins, D.D., manager of publication house; Miss Sarah J. Janifer, M.A., Washington, D.C.

Church-1926

Baptists.

National Baptist Sunday School Congress Ends Great Meeting in Columbia, S. C,

Thousands Attend—Departmental Sessions Interesting—Governor Thomas G. McLeod Delivers Great Address

Columbia, S. C., June 20, 1926

The National Baptist Sunday School Congress of America has just concluded one of the biggest and best meetings in its history of 21 years in this city on the 15th. 6-24-26

South Carolina has never before had the honor of entertaining a National body, notwithstanding this State has the the largest Baptist membership of any in Aherica, without two exceptions. We have more educational institutions than most other states. The bringing of this Congress to the Old Palmetto state was thr ough the untiring efforts of South Carolina's great leaders and preacher, Rev. J. C. White, D. D., who is the pastor of Zion Baptist Church of Columbia, S. C., the largest and most flourishing congregation of South Carolina. He is president of our State Sunday School and B. Y. P. U. Convention, which is the best systematized organization in this country.

The delegation began to arrive Monday, then on Tuesday more than 1000 came. The "Congress Special" came in Wednesday morning, June 9 bringing the delegation from Kansas, Missouri, Illinois, Indiana, Kentucky Tennessee and Georgia.

Owing to a misunderstanding the bi pagrade was only carried out partially. The Columbia people had advertised the arrival of the "Congress Special" at 9 o'clock a. m. The chief of police, city busses, and street railway companies as well as the Jenkins' Orphanage band which had been employed to help the Congress band from Nashville, Ten., had planned to meet them.

The Congress Special arrived an hour earlier than was expected. The committee tried to hold the great throng until the band and other organizations which had planned to meet could arrive. This could not be done. The delegates traveling over 1000 miles contended that they were tired and wished to find their places to refresh themselves. It took most of the transportation facilitieis of Columbia to remove the huge crowds.

Dr. Henry Allen Boyd, secretary of the Congress said that the parade must be carried out. Then it was that the Rev. R. C. Stover, manager of the parade activities threw into the line the Orphanage band from Charleston, S. C. this followed by 200 cadets dressed in their white juniors behind these 300 campfire girls arrayed in white dresses. Then our big 500 voice chorus men and women followed by the band from Nashville. Scores of decorated cars and trucks bearing Sunday School children. It was a sight to behold. Thousands thronged the streets white and bleaks while the big parade marched to the tune "Onward Christian Soldiers" and "In The Sweet Bye and Bye". The parade moved up S. Main pass the State house park, thence up N. Main to Taylor, on Taylor east to Benedict College.

Benedict College campus and buildings were surging masses of humanity. Opening Hymn was sung by tthe big 500-voice Congress chorus. Prof. T. W. J. Tobias of New Orleans, La., having trained the chorus weeks previous to the meeting of the Congress. Dr. J. C. White called the house to order and introduced Dr. Henry Allen Boyd, who after a few brief remarks introduced Dr. J. P. Rominson of Little Rock, Ark., the chairman of the Congress and from that hour on through Sunday the National Baptist Sunday School Congress was a beehive of religious activities. The cadets and campfire girls gave many yells to the leaders of the Congress.

Twenty-five different departments were running at one time, such as the ministerial, the layman movement, the Galeda and Metokas, seniors, primary and so on. Men and women of experience and of the best training pronounced these meeting to be the best they had ever attended.

Wednesday night was Welcome Night, this meeting was held at the Columbia Theatre, the largest and most popular play house for whites in the Capital City. This big theatre was packed from pit to dome, there we were delegates from all over America Rev. J. W. White presided. Dr. George T. Dillard offered prayer, Rev. White explained that he had been four years trying to bring this the greatest religious gathering of America to Columbia. He told how willingly the city coucil gave him $250 and Columbia's Chamber of Commerce had given him an additional $650 and that the Columbia Theatre was given to us free. He told that the entire city had been put under contribution to make it pleasant for the guests. He told the Northern and Western delegations to have no fear of any race frictions that they were safer on the streets of Columbia than on the streets of New York or Chicago. He told them that the South offered the greatest opportunity in the world for the Negro to advance. He then introduced Governor Thomas G. McLeod, who welcomed the delegations on behalf of the Commonwealth of South Carolina. Governor McLeod is a natural born orator, he proved himself not only an orator but he showed himself the highest type of a Statesman in handling the ever veaxtious and intricate race problem. His speech for depths of thought, sincerity of heart and stressing too the great purpose of education was unequalled by any ever delivered to the Congress before.

Council S. F. Kilingsworth represented Mayor L. E. Owens. This too was another great welcome address. He told the delegation that he had not come to deliver the keys of the city to them, but that the keys had been thrown away on hearing of their coming. That the policemen had bben instructed to look the other way if any of them should by mistake infringe upon the law. He said that the Color-people of South Carolina were among the finest in the world. Other welcomes were delivered by Dr. James L. Baggott on behalf of the white Baptist of South Carolina. Dr. James S. Earle on behalf of the Baptist Educational and Missionary Convention of South Carolina. Mrs. Connie N. Jones on behalf of the Woman's Baptist State Convention, C. C. Johnsen, M. D. on behalf of the Fraternal Orders of the State. Mrs. Cecelia D. Saxon on behalf of the Woman's Fraternal Clubs of the State, J. H. Goodwin, M. D. on behalf of Zion Baptist Church and Sunday schools, Rev. H. W. Long on behalf of the Interdenominational Ministers Union of the City. And Rev. J. C. Tobin on behalf of the State Sunday School and B. Y. P. U. Convention of South Carolina.

Solos were rendered by Misses Blanche Thompson and Sertha Cannon as well as Wiseman's quartet featured the evening. Thursday was given over wholly to the schools of Methods by twenty-five different departments.

Thursday night was Columbia's or National Music Night when some of the greatest singers of the State and the Congress thrilled the Congress. Those from South Carolina were Mrs. Oaisy Washington Parrott, Blackstock Mrs. Flora Wallace Powell, Spartenburg, Miss Blanch Thompson, Allendale, Mrs. McIntire of Oklahoma, Mrs. Edna F. Jones, Indianapolis, Mrs. Lula Mae Hurse, Kansas City, Mo., were among the best eevr heard in the city. Frdiay was general routine work of the Congress. Friday night was given over to the Galeda and Metoka departments, this too was held at the Columbia Theatre and was very, very fine. Saturday and Saturday night were given over ao the cadets and campfire girls. This Congress had more cadets than ever before. The Spartanburg cadets under Lieut. Wright won the prize. These cadets are from the Mt. Moriah Baptist Church of which Rev. J. S. Earle our presindent is the worthy pastor. Sunday was a great day. Many people coming in from throughout the state. The visitors took charge of the various pulpits and Sunday Schools and B. Y. P. Us. of the city.

The effects of the National Baptist Sunday school Conregss in Columbia and South Carolina cannot be told. The Christian like bearing of the delegates, the clock like precisions of the large mechinery, and the high orders of the letures and discussions the songs and spirituals fevor all make this the greatest meeting ever held on the soil of South Carolina. The white people are unlavishing in their praise of this great meeting. They saythat they wish that such an assemblage could stay here all the time.

National Baptist S. S. Congress Ends Great Meeting in Columbia, S.C.

Thousands Attend---Departments Interesting. Governor's Address

To the National Bapt. Union-Review:

The National Baptist Sunday School Congress of America has concluded one of the biggest and best meetings in the history of its years in this city on the Congaree.

South Carolina has never before had the honor of entertaining a National body, notwithstanding it possesses the largest Bapt. membership of any state in America, without two exceptions. We have more educational institutions than most other states.

The bringing of this Congress to the Old Palmetto State was through the untiring efforts of the Rev. J. C. White, D. D., who is pastor of Zion Baptist Church of Columbia, S. C., the largest congregation and most flourishing in South Carolina. He is president of our State Sunday School and B. Y. P. U. Convention which is the best systematized organization in this country.

Thousands In Attendance

The big delegation began to arrive Monday, then Tuesday more than 1000 came, Wednesday morning June 9th bringing delegates from Kansas, Missouri, Illinois, Indiana, Kentucky, Tennessee and Georgia.

Big Parade Partially Carried Out

Owing to a misunderstanding the big parade was only partially carried out. The Columbia people had advertised the arrival of the "Congress Special" at 9:00 o'clock a. m. The chief of police, city busses and street railway companies had so planned as well as the Jenkins' Orphanage band which had been employed to help the Congress band from Nashville, Tenn. The "Congress Special" arrived an hour earlier than was expected, the committee tried to hold the great throng until the band and other organizations which had planned to give them a rousing welcome could get there. This could not be done, the delegates traveling over 1000 miles contended that they were tired and wished to find their places to refresh themselves. It took most of the transportation facilities of Columbia to removed the huge crowd.

Order of Confusion

Dr. Henry Allen Boyd, secretary of the Congress said that the parade must be carried out. Then it was that the Rev. R. C. Stover, manager of parade activities threw in line the Orphanage band of Charleston, S. C. hits followed by 200 cadets dressed in their white jumors, behind these 300 campfire girls, arrayed in white dresses, then the big 500-voice Congress chorus, men and women followed by the Nashville band Then came scores of decorated automobiles and trucks bearing Sunday School children. It was a sight to behold Thousands thronged the streets, while the big parade marched to the tune of "Onward Christian Soldiers" and "In The Sweet Bye and Bye". The parade moved up S. Main, passed the State house park, thence up N. Main to Taylor, on Taylor east out to Benedict College.

Congress Opens Amid Yells

Benedict College Campus and buildings were surging masses of humanity. Opening Hymn was sung by the 500-voice chorus. Prof. T. W. J. Tobias of New Orleans, La. having trained the chorus weeks previous to the meeting of the Congress. Dr. J. C. White called the house to order and introduced Dr. Henry Allen Boyd who after a few brief announcements introduced Dr. J. P. Robinson of Little Rock, Ark. the chairman and from that hour on thru Sunday the National Baptist Sunday School Congress was a beehive of religious activities. The cadets and campfire girls gave many yells to the leaders of the Congress.

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Twenty-five different departments were running at one time, such as the ministerial, laymen movement, Galeda and Metoka, seniors, primary and so on men and women of experience and of the best training pronounced these meetings to be the finest they had ever attended.

Gov. Thomas G. McLeod Speaks

Wednesday night was Welcome Night. This meeting was held at the Columbia Theatre, the largest and most popular play house for whites in the capital city. This big theatre was packed from pit to dome. There were delegates from all over America. Rev. J. C. White presided, Dr. George T. Dillard offered prayer. Rev. White explained that he had been four years trying to bring this the greatest religious gathering of America to Columbia. He told how willingly the City Council had given him $250 and Columbia's Chamber of Commerce had given him an additional $650, that the Columbia Theatre was given to us free and that the entire city was put under contribution to make it pleasant for their guests. He told the Northern and Western delegation to have no fear of any race frictions, that they were safer on the streets of Columbia than on the streets of New York or Chicago. He told them that the South offered the greatest opportunity in the world for advancement to the Negro. He then introduced Gov. Thomas G. McLeod, who welcomed the Congress on behalf of the Commonwealth of South Carolina.

Governor McLeod is a natural born orator, he proved himself not only an orator but he showed himself the highest type of a Statesman in handling the vexatious and intricate race problems. His speech for depths of thought, sincerity of heart, and stressing too the great purpose of education was unequalled by any ever delivered to the Congress before.

Councilor S. F. Killingsworth represented Mayor L. B. Owens, this too was another great welcome address, he told the delegation that he hadn't come to deliver the keys of the city to them, that the keys had been thrown away on hearing of their coming, and that the policemen had been instructed to look the other way if any of them should by mistake infringe upon the law. He said that the Colored people of South Carolina were among the finest in the world. Other welcomes were delivered by Dr. James L. Paggott on behalf of the White Baptists of South Carolina. Dr. Jas. S. Earle on behalf of the Baptist Educational and Missionary Convention of S. C. Mrs. Connie N. Jones on behalf of the Woman's Baptist State Convention. C. C. Johnson, M. D. on behalf of the Fraternal Organizations of the State. Mrs. Cecelia D. Sazon on behalf of the Federated Clubs of the State. J. H. Goodwin, M. D. on behalf of the Zion Baptist Church and Sunday School. Rev. H. W. Long on behalf of the Inter-denominational Ministers Union of the city. Rev. J. C. Tobin on behalf of the State Sunday School and B. Y. P. U. Convention of South Carolina. In brief but striking oratory Dr. Hurse responded to the welcome addresses.

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National Music Night

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The effect of the National Baptist Sunday School Congress in Columbia and South Carolina cannot be told. The Christian-like bearings of the delegates, the clock-like precision of the large machinery, and the high order of lecturing and discussions, the songs and fervor all make this great meeting the best ever held on South Carolina's soil. The white population is unlavishing in their praise of this great meeting. They say that they wish that such an assemblage could stay here all the time.

More Anon.

Church -1926

Baptists.

COLUMBIA, S. C.

Record

NOV 28 1926

COLORED BAPTISTS LAUNCH DRIVE FOR $100,000 FOR MORRIS

(Special to The Record)

SUMTER, Nov. 27.—Leaders of the colored Baptist churches in South Carolina fittingly celebrated Thanksgiving here by launching a campaign for an endowment fund of $100,000 for Norris college, the negro school in Sumter supported by the colored Baptists of the state.

According to the plans of the officials of the drive, the state is to be divided into seven districts, a free scholarship to the college lasting for four years being offered in each district for the largest amount of money collected per capita. Another statewide scholarship for a ministerial student is also to be offered.

The Baptist meeting was held at the chapel of the college, and was attended by the students of the institution as well as leaders of the church and trustees of the college. Rev. R. W. Baylor, chairman of the board of trustees; G. Lee Davis and I. J. Peak, both of Anderson; Rev. H. J. Ryal of Eastover; Dr. I. W. Williams, Sumter, and others, made short speeches before the Thanksgiving gathering, and at the conclusion of their remarks, Dr. J. J. Starks, the president of the college, called on the teachers and students to offer the money that they had raised to begin the drive. In all $2,000 was brought forward and placed on the table as a starter.

The campaign meeting was preceded by special services in the college auditorium Wednesday, with music by the college boys and a sermon by Rev. J. C. White, pastor of the Zion Baptist church, Columbia. Plans for launching the drive Thursday were perfected by the leaders Wednesday afternoon.

DR. DILLARD MAKES APPEAL FOR SIXTH AVENUE CHURCH

Dr. J. E. Dillard, pastor of the Southside Baptist Church, writes an interesting letter to the Birmingham Post in an appeal for the Sixth Avenue Baptist Church of which Dr. Goodgame is the pastor.

Here is the letter:

Editor The Post:

I believe in saying good things instead of bad things. I believe in constructive and not destructive criticism. I believe when a man has served long and well that he should be commended. I know you agree with me because of the many splendid things in your editorial columns. I am therefore asking that you give me the space in your paper to say a few words about Rev. J. W. Goodgame and his splendid church.

Reporter

Shortly after I came to Birmingham, something over eight years ago, I was invited to speak in Rev. Goodgame's church. To my surprise, I found a splendid building, which I imagine cost $150,000; I found a great congregation, numbering probably 1500 people; I found a choir that sang old Gospel songs and the Negro spirituals so as to lift my soul to the highest heights. And when I tried to preach to them, they were so grateful and so appreciative that they just came near making me preach myself to death. At the close of the service, a thing happened that I never heard of before.

Birmingham Ala

They elected me advisory pastor of the church. I thought it was a compliment and appreciated it as such. But from time to time, during these eight years, I have been called in to advise with this pastor and church and I want to bear testimony that during all of this time, they have been most appreciative and have always accepted my advice in a splendid spirit and the church work has gone forward in a marvelous way.

Rev. Goodgame has been pastor of this church 19 years. He has weilded a mighty and helpful influence among the Negroes of our city. He is held in high regard by those who know him. When he became pastor of this church, it was a small church of some three hundred members and now has over 2,000. They had a Sunday school at that time of two or three hundred and now they have six or seven hundred and could have a thousand or fifteen hundred, if they had accommodations for them. During this time, they have built and paid for their great plant and did not owe $1.00 upon it until they started their new addition which is now under way.

This new addition will add several hundred to the capacity of the building and will enable them to greatly increase both the quantity and the quality of the work they are doing. This new addition will cost about $30,000. It seems to me that it is as cheap and as well constructed as any building of the kind I have ever seen. Rev. Goodgame and his people are trying to finance this building project and are meeting with good success. But—

This church needs $3,000 within the next 10 days. I want to commend the cause to the good people of Birmingham, irrespective of color and all who will help them in the raising of this money for this most worthy cause will be doing a beautiful and helpful thing.

Knowing that you are always willing to help a good thing along, I have taken the liberty of asking you to publish this statement in your paper.

Thanking you in advance and with best wishes, I am,

Cordially yours,

J. E. DILLARD,

Pastor, Southside Baptist Church.

Birmingham, Ala.

Church-1926.

Baptists.

BROOKLYN CITIZEN
JUNE 23, 1926

NEGRO BAPTISTS OPEN NATIONAL CONGRESS HERE

Four Thousand Attend Meeting—Convention Continues Until Sunday

About 4,000 negroes, men and women, assembled in the old Clermont rink, Clermont and Myrtle avenues, last night to attend a pre-congregational meeting prior to the opening to-day of the National Baptist congress. The congress will continue until Sunday. It is being held, for the first time in Brooklyn by the young people's auxiliary of the National Baptist Convention.

The delegates, assembled from all parts of the country, were welcomed by the Rev. Dr. John B. Adams, of the Concord Baptist Church. Other speakers were the Rev. Willard Monroe of Manhattan; Mrs. S. W. Layten, of Philadelphia, President of the women's auxiliary, and Dr. S. D Ross, pastor of the Second Baptist Church of Savannah, Ga., the Brooklyn Lodge of Colored Elks Band supplied the music.

BROOKLYN EAGLE
JUNE 23, 1926

4,000 Negroes at Convention Of Baptists Ask Observance Of 14th and 15th Amendments

Four thousand colored men and women who attended the opening session last night of a six-day congress of the Sunday School and Baptist Young People's Union at the Clermont Avenue Rink were roused to high pitches of excitement by the demand of the Rev. Dr. S. D. Ross, pastor of the Second Baptist Church, Savannah, Ga., that the convention send a challenge to the Nation that the 14th and 15th Amendments to the Federal Constitution must be respected. Cries of "Amen" and "Step on the gas" were heard throughout the big auditorium as the negro minister described how, when he left Savannah to attend the national congress in Brooklyn, the railroad officials in Georgia refused to sell him a ticket for the sleeper and he was compelled to sit up all night on his way north.

Demand Equal Rights.

Dr. Ross characterized the 14th and 15th Amendments to the Federal Constitution, which relate to the guarantee of equal rights to all irrespective of race, as "empty ornaments and flimsy gewgaws" because of "shrewd politicians and timid negroes." The clergyman described the 18th Amendment as "a fruitless play on rhetoric and the Volstead Act appears to be a mere fit of Congressional folly."

The present National Baptist Congress is the young people's auxiliary to the National Baptist Convention, which will meet at Fort Worth, Tex., on Sept. 8. It is the first congress ever held in Brooklyn and its sessions will be attended by delegates from practically all parts of the country.

Folk Songs.

At the meeting last night, which was really a pre-convention rally because the first business session was held this morning, a colored band from Elks Lodge No. 32 gave an excellent concert and a mixed chorus of more than 100 voices, under the direction of Prof. Alexander Gatewood, sang a group of spirituals and folk songs.

The other speakers last night were Mrs. S. W. Layten of Philadelphia, president of the Women's Auxiliary of the National Baptist Convention, and the Rev. Willard Monroe of the Abyssinian Baptist Church, Manhattan.

Sleeping Justice.

There was no note of bitterness in the speech of Dr. S. D. Ross in his arraignment of the South's alleged indifference to the 14th and 15th Amendments to the Constitution. But the minister declared that sleeping justice will soon awake and demand equal rights for all, irrespective or race, in the name of humanity. Dr. Ross said in part:

"America today is facing from many quarters forces that steathily are seeking the overthrow of our institutions and to nullify certain of the provisions of our Constitution. Herein lies a challenge, not to the Government and religious organizations only but a challenge to every movement that merits a place among free American institutions. For from 56 to 58 years shrewd politicians and timid negroes have made the 14th and 15th Amendments to our Federal Constitution but flimsy gewgaws and empty ornaments to that great national document. To a large extent the lawless element of the Nation has rendered the 18th Amendment but a fruitless play on rhetoric and the Volstead Act appears to be a mere fit of Congressional folly. Of all the mighty achievements it is possible for the National Sunday School and B. Y. P. U. Congress to register at Brooklyn, I know of none in which she may be more helpful than for her so to interpret the Christian religion as to make it include equitable distribution of the world's work, equal justice before the law, an honestly secured and well-directed ballot, a sober head, a security from mob violence, as well as a long white robe and a starry crown."

Attacks Modernist.

Dr. Ross included an attack on the modernists in religion and urged a profession of fundamentalism and the acceptance of the whole Bible from Genesis to Revelation, including the story of Jonah and the whale.

Prof. Lyndon H. Caldwell, Alexander Gatewood, Miss Rosetta Jones and Miss Desaderal M. Newton entertained with vocal and instrumental selections during the session

WORKERS GATHER FROM ALL PARTS OF THE COUNTRY

The opening of the Lott-Carey Foreign Missionary Convention in the Holy Trinity Baptist Church, Brooklyn, N. Y., Wednesday morning, September 1, was preceded by a local program of unusually entertaining qualities on Tuesday evening, August 31st. Union Reformer 9-11-26 Raleigh N.C.

A full choir of select voices was at its best and lent constant enchantment to the entire program, swaying at will the audience, from which came repeated audible expressions of praise and approval.

Among the participants deserving special mention on the program of the evening were the "Northern Boys" quintet—Mr. St. Elmo Johnson, violin soloist, who is easily in a class with the few who have gone to the top as violinists; Chauncey Northern, tenor soloist; Miss Cora Dancey, soprano soloist, and Mr. Johnny Barrett, organ soloist. Mr. Barrett is a former Raleigh, N. C., boy, and is, together with Miss Dancey, a product of Shaw University. In reality, the whole was a brilliant array of what seemed to be consecrated talent that reflected credit upon each one on the program, and on the Holy Trinity Church at large.

At the end of the program, Rev. Dr. T. S. Harten, pastor of the church, grew forcefully eloquent in expressing his faith in the future of the race and the mission of the church of God.

Dr. A. A. Graham, Corresponding Secretary of the Convention, and Dr. C. S. Brown, the honored President, were presented, each of whom made brief remarks, paying fitting tributes to the value of the service of Pastor Harten and to his loyal supporters.

Chorister R. Alwyne Austin, the efficient director of music in Holy Trinity, was the honored leader of the choir for the evening.

Following the usual opening formalities, including announcement of committees and welcomes, to which Dr. S. A. Thurston, of Charlottesville, Va., delivered an appropriate and eloquent response on the part of the convention, President C. S. Brown delivered his annual address. This address was not behind addresses delivered at former sessions of the convention in setting forth the immediate needs and the prospects of the convention.

The afternoon session was largely given to devotions and a sermon by Dr. C. H. Clark, Chicago, Ill., who was equal to the task and who showed himself to be a deep and powerful expounder of the Word.

At the evening session Dr. W. T. Johnson, of Richmond, Va., and chairman of the Executive Board of the convention, gave an interesting survey of the organization from its beginning until the present. This interesting survey showed, among other things, that the convention has spent in African missions, during the twenty-nine years of its existence, $391,309.89. Again, extra fine music featured, a trio of ladies from the 6th Mt. Zion Baptist Church, Richmond, starring. Miss Celeste Cole, of Detroit, also pleased in a solo. Mrs. Lula Mae Butler Hurse, Kansas City, Mo., a noted singer, was in charge of the convention choir.

Dr. C. S. Brown gave an illustrated lecture on Africa.

Thursday Morning

The general topic of the morning session was "The Home Field." Dr. G. O. Bullock, Washington, D. C., led the discussion. Dr. W. B. Wood, Louisville, Ky., Dr. J. H. Moore, Durham, N. C., and Dr. R. D. Epps, Pennsylvania, followed.

The principal number on the afternoon program was a sermon by Dr. W. L. Washington, Washington, D. C.

Mrs. Lena Caldwell, of Richmond, Va., followed very effectively with a solo, "Christ Is All."

Among the visitors introduced at this juncture was a local man of the opposite race whose name we failed to get, who presented a banner, bearing the name of Katy Ferguson, a colored woman, who, it is said, organized the first improved Sunday school on Manhattan Island in 1793, and whose memory, he said, he was determined to help perpetuate.

The evening session was in charge of the Women's Auxiliary. The church choir rendered beautifully Dr. O. J. Allen, of Norfolk, Va preached the annual sermon.

Friday Morning

The principal addresses at this session were delivered by Dr. Beale Elliot, Baltimore, Md.; Dr. F. R. Mason, Salisbury, N. C., and Rev. C. M. Long, New Jersey. Dr. J. A. Jackson, President of the New England Baptist Convention, was presented.

The afternoon was mostly occupied by listening to a formal address by Rev. L. V. Neprash, of Russia, and a sermon by Dr. S. S. Jones, Muskogee, Oklahoma.

Drs. W. P. Hayes of New York City and Dr. H. M. Moore of Charlotte, N. C., were brief speakers.

Evening at Kistmet Temple

A vast throng of four to five thousand filled the auditorium early. This was a great mass meeting, in which the subject of Foreign Missions was given the right of way.

Dr. and Mrs. C. C. Boone, returned missionaries from Africa, were the first presented. Then Mr. Dimba, a native African, who is a student in this country. Then Dr. D. B. Mdodana, another native African, who has been serving in this country for some time. The efficient Holy Trinity choir sang "Light Eternal," following which Corresponding Secretary A. A. Graham, who was in charge, formally presented all the officers of the convention.

Mrs. Lula Mae Hurse lifted the thousands present with "Hark! The Voice of Jesus Calling," and Dr. Earnest Hall, of Cleveland, Ohio, the principal speaker of the evening, spoke for thirty minutes and an offering amounting to $1,306.25 taken.

President Brown announced that $28,000 had been realized during the session, and the twenty-ninth annual session of the Lott-Carey Convention adjourned to meet in the Sixth Mt. Zion Baptist Church, Richmond, Va., next year.

CURTAIN WRUNG DOWN ON 46TH ANNUAL SESSION

Great Meeting of the Baptists Now History

Officers Elected for Ensuing Year

Indianapolis, Ind., Sept. 13th (Special). After electing officers for next year and selecting the place of meeting for 1927, the National Baptist Convention of America closed its annual session in this city today.

The following officers were elected:

J. Edmund Wood, Danville, Ky., President.

J. W. Hurse, Kansas City, Mo., 1st Vice President.

G. C. Coleman, Oakland, Calif., 2nd Vice President.

C. W. Williams, Cincinnati, Ohio, 3rd Vice President.

C. P. Madison, Norfolk, Va., Recording Secretary.

Ass't Recording Secretaries, Chas. W. Lewis, Indianapolis, Ind.; Marcus W. Taylor, Dallas, Texas; J. H. Evans, Monroe, La.; E. O. Whittus, Florida.

S. S. Jones, Muskogee, Okla., Corresponding Secretary.

J. B. Beckham, Springfield, Ill., Auditor.

M. E. Robinson, Beaumont, Texas, Vice President At Large.

E. H. Branch, Chicago Ill., Treasurer.

J. H. Kelly, Colorado Springs, Colo., Field Secretary.

The forty-sixth annual session of the National Baptist Convention closed its meeting amid loud hallelujahs, in that the meeting went down as the greatest ever held from a constructive point. The delegates came together for the work of the Master and it was this work that was looked after the entire time of the meeting. The women who also held their meeting in the same city were bent on the same mission, that of doing kingdom work. The thousands and thousands of delegates who came from the far west, the north, as well as the south and the east, were all of one purpose, that of kingdom building at home and abroad. The meeting rejoiced in the work that had been accomplished by the various boards that are carrying on the work as planned for the year. All of the reports showed an increase over the last year's work. All sessions of the convention were attended by crowds so large that it taxed the capacity of Tomlinson Hall to accomodate them. The mass meeting on Sunday afternoon was a record breaker both in attendance and in finances raised. The Gospel of the lowly Nazerene was preached as never before, the sermons delivered all being on the good, better and best order. Dr. J. Edmund Wood covered himself with a halo of glory on Sunday morning when he delivered the convention sermon. Many new faces were seen at this meeting, as well as all of the old reliables.

The National Baptist Theological and Training School located here, came in for its share of recognition and it is believed that the school will now be entirely liquidated of debt and will throw open its doors to the many Baptists, who want to better themselves or in the words of Ella Wheeler Wilcox, "The cry of their heart is to know, to know." The National Baptist Convention under its efficient officers has for some time been trying to do this stupendous piece of work, and yet not so large when you think how very many there are to share the burden, and the task has about been accomplished and all can shout and rejoice that the dream of the late Dr. R. H. Boyd, is coming true.

Another feature that came in for its share of recognition was the memorial drive for some kind of concrete evidence to show that we really honor those to whom honor is due, for the late Dr. R. H. Boyd.

The Publishing Board made its report and as usual came forward with the statement that all of the quarter's literature was ready and offered as a new piece of literature Memorial programs in honor of Dr. R. H. Boyd. These programs have been carefully arranged and contain some of the songs that he loved, and original poems that will attempt to give to those who were not fortunate enough to come into contact with him an idea of the wonderful magnetic influence that he had. They can be used in any service when a memorial one is to be held.

The meetings of both the men and the women have closed with bigger and brighter prospects for the coming year's work. Both organizations adjourned to meet in the city of Denver, Colo., in 1927. The citizens if Indianapolis were on the alert to see that the strangers within their gates were amply entertained and they spared no pains, neither closed the door of any of the homes in the city to them, for indeed every home from the most palatial to the humblest were at the disposal of the visitors. They were lavish in their entertainment of the Baptist family that was in their city for their annual meeting.

Some of the important items transacted by the Convention were: The provision of a million dollars for missions in China, Russia, Haiti, Africa and South American—no color no race—all human interests.

The Convention closed with a revival sermon by Rev. C. H. Clark, D. D. of Chicago, Illinois. Thirty-eight states were represented at the Convention with about three thousand messengers in attendance. Every Board reported their work accomplished for the fiscal year. The National Baptist Publishing Board, Henry A Boyd, Secretary, reported over a quarter of a million dollars in receipts, and twelve thousands in circulation.

Woman's Auxiliary

Mrs. Georgia DeBaptist Faulkner, President Chicago, Ill.

Mrs. I. M. Hendon, Indianapolis, Ind., Corresponding Secretary.

Church - 1926

Baptists.

Racial Relations Main Theme of Able Speech Made At Fort Worth

Noted Race Educator, Just Back From European Tour, Principal Convention Speaker—First Member of Negro Group To Serve As President of Howard University, Washington, D. C.—Address Compared To Washington's Famous Speech at Atlanta In 1895—Asserted Western Civilization Is Naked Before God—South Needs New Statesmanship, Orator Declared.

(By the Associated Negro Press.)

Fort Worth, Tex.—Mordecai Johnson, president of Howard University, came to this city Friday night and delivered the address of a great man before 10,000 Baptist preachers assembled in the forty-sixth annual session of the National Baptist Convention. He spoke on the night that has come to be regarded as the highlight of the great convention and has been deferentially named "Booker T. Washington night." In addition to the late Sage of Tuskegee, Dr. Johnson had been preceded on this night, according to the Rev. J. W. Nabritt, who introduced him, by such celebrated Negro spokesmen as Dr. Robert R. Moton, Judge William Henry Harrison, Dr. Sutton E. Griggs, and the late Dr. Creditt of Philadelphia.

The Howard president came to Texas charged with a message. He spoke on what ought to be the new forms of racial co-operation, and he spoke, so simple yet so hard were the requisites which he named that scores of whites which had monopolized a section inside the tent quietly bowed their heads and crept out. But it was not because Johnson sought to lacerate them or put them to pain. At no time did he offend them. His words were messengers of humiliation and shame. The remedy which he proposed for the solution of the problem of the races was so simple, yet so honest, that those assembled whites could not take it. They fled from his volley of truth.

Howard's new president drew a significant analogy between problems now affecting the world and the problem of the races in America. He claimed that at one time, before the late war, many had come to believe that already the foundations of world peace and tranquility had been laid. Men were confident that an enlightened selfishness, organized labor, and the spirit of democracy would insure permanent peace, but the war had taught them that the commerce of nations had begot greed, greed an ambitious nationalism, and this nationalism, the great conflagration of 1914, which had shocked the world's nervous system and unsettled its moral stamina. Men learned that world peace could not be bought by placing science and organized power before religion and ethics.

Tells of European Trip.

"There is nothing about science in itself capable of saving mankind," Dr. Johnson declared to the accompaniment of a chorus of amens. "Science is a weapon, like a keen-edged hatchet. What is done with it depends on the soul of the man who uses it." He described as a result of his recent visit to Europe the misery which has grown out of the World War, misery which might lead men to believe that the spirit of war had been killed. But he cautioned against any such belief, pointing out the spread of Fascism in all the countries of Europe and the continental repudiation of the claims of democracy, a spirit which is also discovered in America in the effort of many to rob the people of power and place it in the hands of the nation's chief executive and in additional prerogatives for the supreme court.

Civilization Naked Before God.

All these disturbances, he emphasized, indicate that western civilization, keen in science and powerful in organization, has found itself naked before God. The world today, therefore, needs to be remade. And, because most among the whites and blacks of the South have the ideals of home life and religion been preserved, he believed that the parties to the race problem in America have a chance to play an important part in the remaking of the world.

"The supreme moral status of the world," he said, pushing his words hard out on the whites and blacks in the audience, "may be established through the problem of race relations, which has spread from the South to the North, and has become a world problem in consonance with unrest in India, China, Japan, and Africa."

"God in His wisdom," he continued, "may have placed side by side in America the most advanced and the most backward of races, so that they in their solution of the problem might show the nations of the world the way."

Both Races Must Co-operate.

He placed responsibility for the solution of the problem on whites and blacks alike, charging that whites must voluntarily, energetically, and aggressively, under God, co-operate with the Negro.

"The white South needs a new statesmanship," he courageously asserted, "which will turn around and say to the Negro, "We have no fear of you. Our task and purpose is to set you free. If we want you to be our slaves, we do because we have so ingratiated ourselves to you that you could not leave us if you wanted to."

"You owe it to yourselves to accord the Negro absolute justice. You are responsible for many of his weaknesses. Any man is a poor workman when his boss doesn't consider his fundamental welfare when he is sitting at his planning table."

Cites Signs of Progress.

These and many other things Howard's president asserted before the dwindling crowd of whites and the applauding Negroes under the tent, who cheered him even when he castigated selfish, indifferent Negroes who make a private affair of their religion.

He ended his address by pointing out signs of progress he has noted in the South and the need for the two races becoming better acquainted. The fear of the white South against the bugaboo of social equality was disposed of in the following manner:

"Love between the races will engender that respect for the ideals and integrity of each which insure and perpetuate all that each race holds intimately dear."

Johnson's address was such as Booker Washington delivered in Atlanta in 1895. He struck a great new note. Washington found a South waiting to agree with his message. But not yet is the white South generally prepared for the views of a new Negro of the type of Johnson. For that reason, he will not be acclaimed until the stubborn white of the South catches up.

BAPTISTS ADJOURN CONVENTION

Sessions Closed at Indianapolis, Monday

Indianapolis, Ind., Sept. 13 (Special)—After deliberating five days here the National Baptist Convention of America adjourned Monday night. The curtain was wrung down, the final meeting was held in the form of an Executive Board. This Board is made up of the President, Vice Presidents, Secretary and Chairman of the various Boards of the Convention. A summary of the work and a resume of the accomplishments showed that the Baptists in all of their departments during the past fiscal year had handled more than one-half million dollars, the bulk of which went for publications, foreign missions, home missions and education. The report further showed that the Convention that just closed its session here has the largest holdings in buildings, machinery and real estate at home and abroad, plus working capital, than any other distinctively Negro Baptist organization in the United States.

The new compact between the Lott Carey Foreign Mission Convention and the National Baptist Convention of America has now been fully consummated, so it was learned during this session. The report of the seven members who had been appointed by President Wood to serve on the Lott Carey Board, was made, showing that the majority of these members attended the Lott Carey Convention at Brooklyn and participated in the deliberations. A similar group of Lott Careyites spent the five days in this city, returning the official visit and participating in the deliberations of this body.

The Convention also heard a complete report of the Woman's Auxiliary, headed up by Mrs. Georgia DeBaptiste Faulkner as president, and Mrs. M. A. E. Fuller as the corresponding secretary. Among the important features of the entire week was the pronounced attitude of the denominational workers with regard to the constructive plan and program outlined for the next year's work. The next session of this body has been called to meet at Wed-

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LAYMEN INAUGURATE NEW PROGRAM FOR CHURCH

Chicago, Ill., Sept. 22.—Baptist laymen from many states gathered in Ft Worth, Texas, at the recent sessions of the National Baptist Convention under the leadership of John L. Webb Hot Springs, Ark., supreme custodian of the Woodmen Union, and worked out a program by which the male laity of the church can effectively and efficiently serve the clergy of the church.

It was interesting to observe, after the keynote address of Mr. Webb, in Mt. Zion Baptist Church, that the laymen present were willing to define their relation to the church in terms of money and service. Quite a few of the speakers declaimed on how the laymen might best help the church, and all of these recognized the financial responsibility of the laymen. It was this recognition that led the auxiliary group to seek and to accept an obligation in respect to the business administration of the church. This point was stressed by Atty. Charles Roberson, Shreveport, La., attorney for the convention and a prosperous man who gives one-tenth of all he earns to the church.

"Laymen have got to accept the burden of the business management of their churches," he averred. "It is too much to expect a preacher to preach, visit the sick, comfort the disconsolate, and attend to all his other manifold spiritual duties, while confronted with the necessity of raising his salary, paying off church debts, and so forth. This is the work for the laymen."

The laymen further announced their belief in a better paid ministry and the part they should play in seeing that preachers are better prepared. To this end, action was started to have the laymen in all the states work honestly and hard to increase preachers' salaries and to give them vacations. The laymen have awarded scholarships to aspiring student preachers in the past. More were awarded this year, and it is expected that each year the number will be increased according to the growth of the movement. Many preachers at the convention welcomed the new cooperation between the laity and the clergy.

Able Address Stirs the Great Convention

STALWART KENTUCKIAN MASTERS THE SITUATION WITH LOGICAL STATEMENTS

Indianapolis, Ind. (Special)—Rev John Edmund Wood of Danville, Ky., was unanimously re-elected as president of the National Baptist Convention of America in its forty-sixth annual session that adjourned here sine die Monday. This stalwart Kentuckian, the notable Baptist, this educator, orator and gospel preacher hailing from the Blue Grass state, will lead the Baptist host known as the Unincorporated Convention, in particular and they say that he will direct the activities of the Negro Baptists in general, due to the fact that the most far-reaching results, the longest strides in the right direction have been made in the past few years since he has been in the active church of the Convention.

Dr. Wood is not only president of the Convention for another term, but he is pastor of a church in Danville, Ky., occupying a fifty-thousand dollar church edifice, erected by him in a city with less than twelve thousand population. He has served two terms as a member of the city council in the city in which he resides. He is an influential member of the Republican Party, and is called upon to render counsel and advice on affairs of the state in his locality. In addition to this, he was one of the contestants for the "Around the world trip," and by virtue of his office, heads up the Executive Board of the Convention proper. He is also a member of the Educational Board of the Theological Seminary.

It seems that there was never a doubt about Dr. Wood being re-elected; there were no candidates in the field, no politics or log rolling indulged in. Dr. Wood delivered his address, brought his message and then when the time for election came, he was unanimously chosen to succeed himself.

LOTT-CAREY CONVENTION BLESSING TO BROOKLYN, INSPIRING TO GREATER CHRISTIAN SERVICE BY HER PEOPLE

Rev. W. H. Moore, D.D., of Wilmington, Fills Pulpit of Brooklyn Church

Brooklyn, N. Y., Sept. 12.—The Lott-Carey Convention left an indelible impression here of Christian duty and service. We feel here that Brooklyn has been blessed spiritually and intellectually, and incidentally the world, in that we have been awakened through the deliberations of the convention to a greater knowledge of our Christian obligations and indebtedness to the unsaved world.

In the absence of the Rev. James B. Adams, of Concord Baptist Church last Sunday evening, who left to attend the National Baptist Convention at Fort Worth, Texas, Rev. W. H. Moore, D.D., of Wilmington, N. C., filled his vacancy in an able sermon. He preached from Matthew 21:19. Text: "And presently the fig tree withered away." He used for his subject, "Fruit-bearing."

Dr. Moore declared that we were human trees in the vineyard of our Master or along the wayside of life, enjoying the fragrance and the beauties of life, religious and educational cultivation, capable of fruit-bearing, religious service and activity.

He declared, further, that unless we yield fruit proportionate to our several abilities we would subject ourselves to the fate of the tree by the wayside, which the Saviour cursed and caused to wither and die.

There was a social given by Miss Anita Satterwhite and Miss Grendaylyn Satterwhite, 369 Clifton Place, in honor of Miss Elizabeth Vilnor Joy and Miss Amelia Dodd, of Wilmington, N. C., before their departure for home last Monday evening.

The evening was very well spent, with music and refreshments.

Mr. Allen Jordan, an active trustee of Holy Trinity Baptist Church, is spending some time in Wilmington, N. C., and other places of the South, with children and relatives and friends.

The B. Y. P. U. of Concord installed new officers last Sunday evening, at its regular meeting time. Mrs. Lacy is the new president. Rev. R. F. Hill delivered the installation address. He spoke of the purpose of the B. Y. P. U.

He sounded the keynote when he declared that in early youth we should know why we are Baptists and the importance of sound fundamental doctrine.

Rev. Hill was chosen the regular teacher of the faith and doctrines of the Baptist church.

Church - 1926

Baptists.

NEGRO FAMILY CHURCH FOUNDERS, HOLDING REUNION

A reunion of the Simms family, a colored family that founded the Ball Rock Baptist church, of Conyers, in 1866, is being held all this week at [illegible] with Rev. J. F. Simms, sponsor. The program opened last Sunday with services at the church and will end next Sunday.

The Ball Rock Baptist church was founded by George Washington, Abraham, Aimee and Mary J. Simms and the church was erected in 1867. The memorial sermon was preached last Sunday by the Rev. G. J. Clark, pastor of the church, and the services were attended by a large crowd.

WHITES QUAIL BEFORE PRESIDENT OF HOWARD UNIV

(By The Associated Negro Press)

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All of these disturbances, he emphasized, indicate that western civilization, keen in science and powerful in organization, has found itself naked before God. The world today, therefore, needs to be remade. And, because most among the whites and the blacks of the South have the ideals of home life and religion been preserved, he believed that the parties to the race problem in America have a chance to play an important part in the remaking of the world.

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BAPTIST LEADER ISSUES WARNING ABOUT SKEPTICISM

(By The Associated Negro Press)

Chicago, Ill., Sept. 22. — Baptist Church leaders took official cognizance of the growing wave of skepticism in America when at the recent sessions of the National Baptist Convention in Ft. Worth, Texas, Dr. E. W. D. Isaacs, for more than twenty-five years corresponding secretary of the Baptist Young People's Union of the church, in his annual report to the convention, bewailed "the growing disposition to sit complacently, complimenting ourselves and resting securely in the thought that the race has produced few atheists or infidels, and that, therefore, we are not in danger of vigorous assaults on the religion which we profess or the cardinal doctrines which we advocate."

Dr. Isaacs does not believe that such composure is justifiable in the light of daily developments, believing that the tendency to criticize the Bible and to minimize denominational doctrines is on the increase.

"This ear of skepticism," he remarked, "has passed the academic stage and taken organic shape."

In this connection he referred to the attempt made in New York last winter to incorporate "The American Association for the Advancement of Atheism,' the vowed purpose of which was to abolish all religious belief and to destroy the church.

Justice Richard H. Mitchell refused the Association's application for a charter, but what group of intelligent, observant religionists, Secretary Isaacs asks, will reach the conclusion that its activities came to an end?

While atheists are thus contending against the whole scheme of orthodox religion, he further comments, adherents in all the Protestant Churches are denying the deity of God, the virgin birth of Christ, the Bible story of creation, and the Genesis account of the origin of the human family.

"These agitators are so vigorous, so persistent, so aggressive, so defiant," Dr. Isaacs warns, "that their thunders of oratory are being heard around the world. These questions have disturbed the peace and serenity of every Protestant religious assembly that has come together for any purpose during the last five years."

If Dr. Isaacs is to be believed, skepticism, atheism, and kindred diseases are spreading among the Baptists themselves. In support of this declaration he gave the following facts:

"This convention has been advised that there is grave necessity for the Bible being edited and requested to appoint a committee for that purpose. It has been suggested that a new declaration of distinctive Baptist principles is one of the most important demands upon this convention.

"A prominent official of one of the convention boards has stated publicly that the Young Peoples' Congress should not emphasize, neither attempt to systematize, Bible study. We have groups of Baptist leaders contending that the study of Baptist history is archaic, and without interest to leaders and teachers of young people. Another group insists that lectures on Baptist doctrines belong to the theological seminaries and should, therefore, have no place in the educational program of a young peoples' society.

"All such contentions are straws which indicate the path of the winds as far as the preservation and security of our denominational tenets are concerned. With the increase of such sentiment among us our boasted denominational solidarity will soon become the history of the past."

Macon, Ga. News

OCT 23 1926

Negro Baptists Outnumber White In New York City

Same Holds True in Chicago, So Great Is Migration From Southern States

NEW YORK, Oct. 23. (AP)—The migration of negroes from the South has been so great during the last few years, the Board of Missionary Co-operation of the Northern Baptist Convention announced Friday, that there are at the present time more negro than white Baptists in both New York and Chicago. The increase has been so great in Detroit that whereas there were only five negro Baptist churches there in 1917, there are now 60

The Northern influx of negroes and the great increase throughout the country of wide unchurched suburban belts were named as two of the outstanding problems to be met by a special $1,000,000 fund to be raised next year by northern Baptists for church building.

PROVIDENCE, R. I.

OCT 23 1926

NEGROES OUTNUMBER WHITE BAPTISTS IN TWO CITIES

Influx from South Creates Problem in New York and Chicago.

New York, Oct. 22.—(AP)—The migration of negroes from the South has been so great during the past few years, the Board of Missionary Co-operation of the Northern Baptist Convention announced to-day, that there are at the present time more negro than white Baptists in both New York and Chicago. The increase has been so great in Detroit, that whereas there were only five negro Baptist churches there in 1917, there are now 60.

The Northern influx of negroes and the great increase throughout the country of wide unchurched suburban belts were named as two outstanding problems to be met by a special $1,000,000 fund to be raised next year by Northern Baptists for church building.

John D. Rockefeller, Jr., it was announced, has pledged $250,000 outright and another $50,000 contingent upon other contributions, this money to be applied to the present year's budget. For the year beginning May 1, 1927, the budget has been fixed at $6,435,000.

AN APPEEAL TO THE BROTHERHOOD

National Baptist

Price

Mount Zion Baptist Church of Miami, Florida was wrecked in that great recent storm. Our church of more than 1,500 people has nowhere to worship. We are forced to hold open air services morning and afternoon. It is now the rainy season, hence we cannot depend upon these services every Sunday.

11-6-26

Our church has been loyal to every call of the denomination in district, state and nation. It occupies a strategic place on the East Coast of Florida. Money invested here will bring returns a hundredfold.

Nashville, Tenn.

We are appealing to our brethren to help raise sufficient money to erect the permanent basement to our new church immediately. We must build to keep our Sunday school, B. Y. P. U. and church membership intact. Will you help us? Do it now. Brethren, we are depending on you. Let us hear from you by return mail with check or cash.

Make all checks to Mount Zion Baptist Church and send same to the pastor,

REV. J. R. EVANS,
356 N. W. Ninth St.,
Miami, Florida.

HERALD

Red Creek-NY

OCT 28 1926

MORE NEGRO THAN WHITE BAPTISTS IN NEW YORK

The migration of negroes from the south has been so great during the past few years, the board of missionary co-operation of the northern Baptist convention announced last week that there are more negro than white Baptists in both New York and Chicago. The increase has been so great in Detroit that whereas there were only five negro Baptist churches there in 1917 there are now 60.

WHITE BAPTISTS URGED TO FIGHT JIM CROW LAW

God Does Not Want Cowards In Ministry Says Joint Conference Speaker

BOTH RACES TAKE PART ON PROGRAM

Interchange Of Pulpits Is Also Advocated By Both Groups Monday

God does not want cowards in the ministry," said the Rev. G. W. King, pastor of Grace Baptist Church, in urging white ministers present to join actively in the fight to wipe out jim crow laws, segregation and mob violence, at a joint conference of Baptist ministers at Eutaw Place Baptist Church, Monday morning.

The Rev. Mr. King was the colored speaker on the program and the meeting was the first of a proposed series of joint conferences of white and colored Baptist ministers in the city.

The Sun
Baltimore, Md.

Staunch Leadership

Pointing out the increasing lack of strong leadership in the ministry as compared with other professions, the speaker blamed the greed for larger income, the lack of the spirit of sacrifice and the rise of social service agencies outside of the church for the fact that so few of the ablest minds are turning to the pulpits.

"The church and ministry are coming to be looked upon with contempt," he said, "and the fate of the world is becoming endangered because of this fact.

America's Opportunity

"America," he said, "is peculiarly fitted to take up the torch of civilization and proclaim in practical terms the fatherhood of God and the brotherhood of man. Race prejudice must be wiped out and if the church is to lead mankind, it must itself be headed by brave and courageous leaders who will thunder out without fear against these wrongs.

Prolonged applause followed the Rev. Mr. King's address.

Of One Race

Speaking on the program for the white group the Rev. J. G. Anderson urged cooperation, declaring that colored and white races had the same origin and would inevitably have the same destiny.

"All children," he said, "come into this world with the same language, whether they are born in the east or the west." He urged that colored ministers invite white ministers to their pulpits from time to time as a means of working out common religious problems.

During the discussion which followed, the Rev. A. J. Greene, pastor First Baptist Church, urged white Baptist pastors to also invite members of his group to fill their pulpits.

A joint committee from both organizations will work out a program of future meetings.

IN BEHALF OF A NEGRO CHURCH

To the Editor The Birmingham News:

I believe in saying good things instead of bad things. I believe in constructive and not destructive criticism. I believe when a man has served long and well that he should be commended. I know you agree with me because of the many splendid things in your editorial columns. I am therefore asking that you give me the space in your paper to say a few words about Rev. J. W. Goodgame and his splendid church.

Shortly after I came to Birmingham, something over eight years ago, I was invited to speak in Rev. Goodgame's church. To my surprise I found a splendid building, which I imagine cost $150,000; I found a great congregation, numbering probably 1,500 people; I found a choir that sang the old gospel songs and the Negro spirituels so as to lift my soul to the highest heights. And when I tried to preach to them they were so grateful and so appreciative that they just came near making me preach myself to death. At the close of the service a thing happened that I never heard of before.

They elected me advisory pastor of the church. I thought it was a compliment and appreciated it as such. But from time to time during these eight years I have been called in to advise with this pastor and church, and I want to bear testimony that during all of this time they have been most appreciative and have always accepted my advice in a splendid spirit and the church work has gone forward in a marvelous way.

Rev. Goodgame has been pastor of this church 19 years. He has wielded a mighty and helpful influence among the negroes of our city. He is held in high regard by those who know him. When he became pastor of this church it was a small church of some 300 members and now has over 2,000. They had a Sunday school at that time of two or three hundred and now they have six or seven hundred, and could have a thousand or fifteen hundred if they had accommodations for them. During this time they have built and paid for their great plant and did not owe a dollars on it until they started their new addition, which is now under way.

This new addition will add several hundred to the capacity of the building and will enable them to greatly increase both the quantity and the quality of the work they are doing. This new addition will cost about $30,000. It seems to me that it is as cheap and as well constructed as any building of the kind I have ever seen. Rev. Goodgame and his people are trying to finance this building project and are meeting with good success. But—

This church needs $3,000 within the next 10 days. I want to commend the cause to the good people of Birmingham, irrespective of color, and all who will help them in the raising of this money for this most worthy cause will be doing a beautiful and helpful thing.

Knowing that you are always willing to help a good thing along, I have taken the liberty of asking you to publish this statement in your paper.

J. E. DILLARD.

Birmingham, Dec. 4.

Church - 1926

Baptists.

BEREAN BAPTIST IN CELEBRATION OF 25th YEAR

The 25th anniversary of the Rev. W. S. Braddan, pastor of the Berean Baptist church, 52nd and Dearborn streets, was celebrated Sunday. Coming to Chicago from Detroit in 1901, the Rev. Mr. Braddan had decided to retire from the ministry after 6 years' work there in. Charles S. Davis. Reuben Bell and J. P. Jamison founders of Berean, tendered him their pastorate. The minister agreed to accept the charge after a trip to Colorado Springs, if the church would agree to build in a year.

Rev. Braddan

Making the trip in August, the pastor returned to Chicago September 6th of the same year and began work with a membership of 25 in a store front at 4811 State street. The first rally in November of the same year netted $300, with which the members purchased a lot at 4838 Dearborn street, upon which a church was erected—all second-hand material being used.

Within five years the congregation outgrew the building and the present site at the northeast corner of Dearborn and 52nd was purchased for $19,000. In 1916, the first story of the present structure was erected at a cost of $19,000. The Rev. Mr. Braddan was then called to service, first on the Mexican border, then in Europe for three years, during which time he won his commission as captain.

During his absence, the congregation stood by the work accomplished and cheerfully awaited his return. In 1919, on the return of Captain Braddan, the present structure was completed at a total cost of $75,000, all of which has been paid with the exception of $10,000. The membership of the church is now 3,000 and all services are largely attended. Berean is said to have one of the best balanced choirs in the city.

Starting with the meager salary of $50 per month, the Rev. Mr. Braddan has been granted increases during his 25 years of service that now makes his monthly salary $400 per month. One principle has been strictly adhered to by the pastor—he has steadily refused to accept gratuities of any kind—be it clothes, automobiles, money, or a home. The pastor declares the church owes the minister nothing but his salary and in paying that all obligations are discharged.

BIG LOTT CAREY CONVENTION IS HOPE OF LEADERS

Norfolk

Affiliation of National Baptist Convention Expected To Prove Great Factor In Expansion of Work of Body.

Journal and Guide 8-14-26

(Dodson News Service)

Brooklyn, N. Y., Aug. 10—The twenty-ninth annual meeting of the Lott Carey Baptist Foreign Mission Convention to be held in this city at the Holy Trinity Baptist Church, Dekalb avenue near Franklin avenue from August 31 to September 4, will have a double significance. Besides being the only body of national scope among the race that does foreign mission work exclusively, it will have as a strong cooperative force the foreign mission department of the National Baptist Convention (uninCorporated) of which the Rev. Dr. J. Edmund Wood is the president.

These two conventions agreed to unite in their foreign work a year ago and the presence here in September of Henry Allen Boyd, secretary of the National Baptist Publishing Board, Nashville, Tenn., with other members of the Foreign Mission Board will create great interest in the work.

Rev. J. S. Harten, pastor of the entertaining church is making up an attractive local program which will soon be given to the papers. Dr. Harten is very enthusiastic over the bright outlook for the meeting. His church is a large contributor to foreign missions. Rev. S. A. Thurston of Charlottesville, Va., will respond to the welcome address.

SECRETARY BOYD'S REPORT

Baptists of Nation Hear Henry Allen Boyd

National Baptist Review 9-18-26

Indianapolis, Ind., (Special). Facing a Baptist host and an audience made up of the dignitaries of his church and denomination, Henry Allen Boyd, secretary of the National Baptist Publishing Board, located at Nashville, Tenn., read a voluminous report of the Plant's operation for the past fiscal year. The hearty reception, the prolonged applause and the fervent amens that greeted his utterances and punctured his remarks throughout the rendition of this report attested the satisfaction with which it was received by the National Baptist Convention, its officers and the visitors.

The secretary of the institution, which is located at Nashville, paid a glowing tribute to his father, the late Dr. R. H. Boyd, who was the founder of the Plant. He went into the details, giving a resume of the work of the past year by departments; he told of the circulation, the preparation and the dissemination of denominational literature of every description.

"Divine Providence has lead us safely through another year's work. We thank God for his loving kindness and tender mercy. We also wish to thank the members of the National Baptist Publishing Board individually and collectively, and the denomination as a whole, for the part they have played in bringing the measure of success to the institution that we have the honor to serve as secretary," said Rev. Mr. Boyd when he was presented to the vast audience by Dr. J. P. Robinson of Little Rock, Ark., who is the chairman of the Publishing Board, and who has been a member of the Board since it was organized.

Pays Tribute to His Father.

The Rev. Mr. Boyd continued by paying the following tribute to the lamented Dr. R. H. Boyd, the Baptist pioneer leader. He said:

LOTT CAREYS END NEW YORK SESSION

Brooklyn, N. Y., Sept. 10.—A mammoth mass meeting, staged in the auditorium of the Kismet temple, Herkimer St. and Nostrand Ave., Friday evening at which there were more than four thousand persons were present, marked the closing of the 28th annual session of the Lott Carey Missionary convention.

The meeting had been in session at Holy Trinity Baptist church, DeKalb Ave. and Franklin St., since Aug. 31.

Preceding the mass meeting, a religious parade was held. Delegates and members of Holy Trinity church, numbering several hundred, marched from the church to the temple. Boy and Girl Scouts of Brooklyn led the parade. Immediately upon their arrival, the participants were escorted to their seats by the ushers, after which they listened to interesting talks from Dr. Ernest Hall of Ohio, Dr. S. S. Jones Muskogee, Okla., and Dr. S. S. Harten, pastor of Holy Trinity Baptist church. Dr. A. A. Graham acted as master of ceremonies. Musical numbers were rendered by the Holy Trinity choir, under the personal supervision of Prof. A. Austin, formerly of Olivet Baptist church, Chicago.

At the Friday afternoon session the annual election of officers was held. For the first time in many years all officers were re-elected with the exception of Rev. Harten, who was made vice president and life member. Among the re-elected officers are Dr. C. S. Brown, Winton, N. C., president; Dr. Harten, vice president; Rev. E. A. Graham, Hampton, Va., corresponding secretary, and Dr. J. H. Hughes, Orange, N. J., treasurer. Mrs. J. H. Randolph, Washington, D. C., was re-elected head of the women's auxiliary.

Officials say that the 1926 convention was by far the best in the history of the organization. Twenty-eight thousand dollars was raised for the support of missionaries in Africa, Russia, Haiti and India.

This was the first time the convention had met in New York and the entire delegation expressed their thanks for the hospitality the Brooklynites had shown them.

BAPTISTS THRONG THE HOOSIER CITY

(By The Associated Negro Press)

Indianapolis, Ind., Sept. 14.—The National Baptist Convention of America opened its forty-sixth annual session at Tomlison Hall in this city Monday with thousands of delegates from 38 states present, headed by Dr. J. Edmund Wood, of Danville, Ky.

Courier 9-19-26 Pittsburgh

The convention has been permeated with a religious fervor, which characterizes the work of the organization and on all sides are indications of advancement in the religious and education program of the group.

Conspicuous among the various reports was that of Rev. Henry Allen Boyd, secretary of the National Publishing Board, which operates the largest printing and publishing house owned by Negroes in America. Rev. Boyd gave facts and figures touching upon the work of the institution founded by his father nearly thirty years ago. He also presented a resume of the work accomplished in the twenty-first annual session of the Sunday School Congress.

Harmony and cooperation prevail in the workings of the convention which has already been declared to be the "greatest in the history of the organization."

Some idea of the scope of the work of the publishing board can be gained from the following report of periodicals and literature which are published and circulated by this institution the past fiscal year as submitted to the secretary:

Teacher (monthly) 742, 291; Senior (quarterly) 1,510,622; Junior (quarterly) 1,225,862; Advanced (quarterly) 1,769,826; Intermediate (quarterly) 1,629,281; Primary (quarterly) 1,528,621; Beginners (quarterly) 186,251; Senior B. Y. P. U. Magazine (quarterly) 181,826; Junior B. Y. P. U. Magazine (quarterly) 162,608; National Baptist Union-Review (weekly) 2,628,587; Sunday School Lesson Commentary (annual) 15,000; Bible Picture Lesson Roll (quarterly) 20,000; Picture Lesson Cards (quarterly) 750,000 Easy Lesson Primer, 1,250,000; Boyd Sunday School Catechism, 75,000; Baptist Catechism, 51,000; Easter Greetings (annual) 10,000; Christmas Programs (annual) 15,250; Bible Day Programs (annual) 5,865; Children's Day Programs (annual) 28,000; Metoka and Galeda Magazine (quarterly) 68,157; Letters and circulars mailed out 87,625.

BIG BAPTIST SESSION ON IN HOOSIER CITY

Indianapolis, Ind., Sept. 10.—Picturing the Christ, callin upon the followers to exemplif the lowly Nazarene, singing songs of the Redeemer and the Lamb, with "mission" and "education" as a watchword and theme, the National Baptist Convention of America opened its 20th annual session at Tomlinson hall, this city, Tuesday.

Rev. Dr. J. Edmund Wood of Danville, Ky., was presiding. A convention chorus, under the direction of the National Chorister, beautifully vested, rendered several selections. Promptly at 10 o'clock they began, while Drs. Thomas of Mississippi and Patton of Kansas City led the devotion.

The first official act of the president, after calling the convention to order, was to declare that the religious fervor that had actuated their coming together should continue. Dr. J. W. Hurse of Kansas City, Mo., preached the convention sermon. This was followed by the appointment of the standing committees. At 2 p. m. the theme, "Victory Through Jesus Christ" was handled by Dr. Moses Hunter of Pittsburgh, Pa., and Rev. J. R. Rutledge of Birmingham. This was followed by the report of the enrollment committee, showing that 38 state conventions were represented and that a larger number of churches had taken advantage of this enrollment than in the body.

Dr. Wood Speaks

During the afternoon session, promptly at 3 o'clock, President Wood delivered his annual address that captivated not only Indianapolis citizens of both races, but stirred the huge audience that completely filled the hall. At 4 o'clock in the afternoon the executive committee made its report, which was followed by discussions led by Dr. S. R. Prince of Fort Worth, Tex., but the biggest welcome and the largest part of the day's program was the welcome first by his excellency, Mayor John T. Duvall, on behalf of the city, and the next on behalf of the state of Indiana by a representative of his his excellency, Governor Edward Jackson, and then welcomes by the following: On behalf of the Baptist churches, Rev. J. T. Highbaugh; on behalf of the state Baptists of Indiana by Rev. Chas. M. Dinsmore; on behalf of the Indiana Baptist State association, Rev. Chas. E. Hawkins; on behalf of the Federated Baptist Churches of Indianapolis, Rev. Frederick A. Howard; on behalf of the Baptist Federation, Rev. Frederick E. Taylor; on behalf of the Indiana Baptist state convention, Attorney John W. Browder; on behalf of the Business Men's league, Attorney B. F. Ransome; on behalf of the city education, Prof. Matthew Walcox; on behalf of the law profession, William S. Henry; on behalf of other denominations, Rev. E. A. White and Rev. W. D. Shannon, and on behalf of fraternal organizations, Dr. W. E. Brown.

After this lengthy and unusually long welcome showing Indiana's hospitality, a response was made by Dr. Ernest Hall, pastor of East Mount Zion Baptist church, Cleveland. The Baptists are to remain here five days, during which time all their various boards will make their reports.

National Baptists Close Convention

Largest Session in Eighteen Years Held in Indianapolis

INDIANAPOLIS, Ind., Sept. 13.—Several thousand delegates from all over the Union attended the six-day session of the National Baptist Convention, which came to a close here today. The delegation was said to be the largest since the Memphis meeting 18 years ago.

The following officers were re-elected: the Rev. J. Edmund Wood of Danville, Ky., president; J. W. Hurse of Kansas City, Mo., vice president; C. H. Madison of Norfolk, Va., secretary; C. M. Lewis of Indianapolis, first assistant secretary; S. S. Jones, corresponding secretary; James Kelly of Denver Colo., was elected to the newly created office of general field secretary.

One of the outstanding features of the convention was the pledging of $250,000 for the maintenance and extension of foreign missionary work, which is carried on through a compact with the Lott Carey Missions, Dr. C. S. Brown, president. Much of this sum will be used in Africa, where the organization has over 100 missions and schools. Part of it will go to the mission work in Russia and India, and for the establishing of a station in China.

The home mission board reported that more than $1,000,000 was spent last year in the United States for upkeep of churches, new church buildings and missions.

The National Baptist Publishing Board, Henry Allen Boyd, secretary, reported a business volume of $276,567, an increase of more than $25,000 over last year.

Among the outstanding figures at the convention were: Rev. S. C. Brown of the Lott Carey Convention; David E. Over, Simon Williamson of Baltimore; G. C. Coleman, California; J. W. Anderson, Oregon; Francis M. Storey, New York; T. S. Harten, Brooklyn; F. W. Williams, C. E. Askey, J. Jackson, M. S. Hunter, J. S. Moton of Virginia; L. L. Campbell of Texas; J. W. Hurse, E. C. Cole, Missouri; J. P. Robinson, D. B. Gaines, Arkansas; C. H. Clark, E. H. Branch L. Drane, E. W. Hawthorne, Illinois; B. J. Prince, Denver; Ernest Hall, C. W. Williams, T. J Smith, L. R. Mitchell, Ohio; Robert Mitchell, E. T. Offitt, J. H Frank, Kentucky; J. L. Harding Tennessee.

HOOSIER CITY HOSTESS TO BAPTIST ASSEMBLY DURING ANNUAL MEET

Indianapolis, Ind. (By The Associated Negro Press).—The National Baptist Convention of America held its annual session at Tomlison Hall in this city last week with thousands of delegates from 38 states present, headed by Dr. J. Edmund Wood of Danville, Ky.

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$37,090 RAISED BY LOTT CAREY CONVENTION

An Audience Of 4000 Persons Hears Dr. C. S. Brown and Dr. A. A. Graham Outline Work On Foreign Fields.

(Dodson News Service)

Brooklyn, N. Y., Sept. 6.—Flushed with success the officials and delegates of the 29th annual meeting of the Lott Carey Baptist Foreign Mission Convention held here at the Holy Trinity Baptist Church for four days the past week departed Saturday and Monday for their homes in the different states as far south and southwest as Texas and Oklahoma. The sessions were attended by large delegations from all parts of the country and with the local public made up an average of 1,200 daily.

The address of the president, C. S. Brown, Dr. W. T. Johnson, Dr. A. A. Graham, the corresponding secretary; Dr. Nelson Williams and Rev. Washington, of District of Columbia, featured with the music led by Miss Lulu May Hearts, of Kansas City, were the high spots of the early sessions of the convention. Dr. Brown was roundly applauded as he told of the work being done on the foreign field. Forty missionaries are distributed among the schools and mission stations in Monrovia and other points on the West Coast and in Russia.

The crowning session of the convention was held at Kismet Temple Friday night in which 4,000 people gathered to listen to Dr. A. A. Graham's and other afficials' story of the progress, needs and outlook for a larger work in Africa. Dr. Graham presided and made the appeal for funds so convincingly that at its conclusion it was announced that $16,000 had been laid on the table within fifty minutes. The total amount raised will probably reach $37,000.

Dr. Graham sailed Wednesday on the Mauritania from New York as the accredited delegate from the Lott Carey Foreign Mission Society of the United States to attend the World Foreign Mission Baptist at Le Zonte, Belgium.

Church-1926

Baptists.

RAISES $28,000; EIGHTY PER CENT FOR FOREIGN WORK; OVER 2,000 ATTEND

Dr. T. S. Harten Brings Success to Four-Day Meet With Aid of Loyal Flock.

Courier 9-11-26 Pittsburgh Pa

BROOKLYN, N. Y., Sept. 9—The Twenty-ninth Annual session of the Lott Carey Baptist Foreign Mission Society closed one of the most successful conventions of its history at the Holy Trinity Baptist church, Dekalb avenue and Franklin street, last Friday night. More than 2,000 delegates and officers attended, coming from half the states in the Union. More than $28,000 was raised without extra effort, and eighty percent of this amount will be devoted to the foreign mission work.

Dr. T. S. Harten, pastor of the Holy Trinity church, and his valiant and loyal flock, spared no pains to make the visitors and delegates long remember Brooklyn as a city of hospitality and courtesy. The fighting Brooklyn parson, who has become a national figure because of uncompromising positions taken on public questions affecting the race, not only had his own congregation behind him in making the Lott Carey convention a success, but had the support of every race congregation in Brooklyn and many of the whites. The Holy Trinity, one of the largest race churches in the city, proved too small for the vast throngs, and the St. Peter's Lutheran Church, one of the largest white churches, was offered and used by the delegates.

The spiritual side of the convention was most impressive. Never before did the general public show so much interest in sessions purely religious. Many different denominations and creeds took part in the services. A striking and encouraging feature of the entire meet was the large number of young people in attendance. It showed that the young people will not pull away from the church when they are given real and vital spiritual food.

Another feature of the sessions was the entire abscence of bickering and wrangling in the business meetings. The convention was one of the most orderly and brotherly ever held by a mass of Negroes. Everything was conducted on a businesslike and high plane.

Dr. C. S. Brown, of Winton, N. C., president of the convention, delivered the annual address on Wednesday morning, Sept. 1. Addresses of welcome before that were by Rev. Geo. H. Simms, President of the Baptist State Convention of New York, Dr. Geo. Frazier Miller, rector of St. Augustines Episcopal church, Dr. T. S. Harten and Mrs. Nancy White, on behalf of Holy Trinity Baptist church, and response to welcome addresses by Dr. S. A. Thurston, of Charlottesville, Va.

Wednesday evening the feature was a historical survey by Dr. W. T. Johnson, chairman of the executive board, Lott Carey Convention.

Thursday's principal speakers were Dr. J. H. Moore, of North Carolina, Dr. G. O. Bullock, of Washington, D. C., Dr. R. D. Epps of Pennsylvania and Dr. W. L. Washington of Washington, D. C.

Friday morning there were ten-minute discussions by Revs. Beale Elliott, Baltimore. F. A. Mason, Salisbury, N. C., J. S. Earle. Spartanburg, S. C., and C. M. Long of New Jersey. In the afternoon the missionary sermon was preached by Dr. S. S. Jones of Muskogee, Okla.

Friday evening the big mass meeting at Kismet Temple, Herkimer street and Nostrand avenue, which was presided over by Dr. A. A. Graham, corresponding secretary, proved a tremendous success. Nothing like it has been seen before in the history of the convention. Hundreds were turned away. Addresses were by Dr. R. R. Moton and Dr. Ernest Hall. The singing was in charge of Mrs. Lula Mae Butler Hurse of Kansas City, Mo.

The program of the Woman's Auxiliary follows: Tuesday, Aug. 31, afternoon, Mrs. J. H. Randolph, president, presiding. Enrollment of delegates; appointment of committee's. Wednesday, children's hour. Thursday, devotionals Mrs. Fannie R. Scott, New Jersey; Mrs. Elmira Lacy, Penna.; Miss Lydia Jackson, N. C.; Mrs Nannie B. Perkins, W. Va.,; Mrs. Annie Collins, W. Va.,; welcome address by Pastor Harten, response, Miss Cora L. Colden, Va.; annual address, Mrs. Randolph. Afternoon devotionals, Mrs. Fannie Barksdale, N. J.; Miss Mary Wilson, N. C.; Mrs. Willie I. Allen, Va.; Mrs. Mary Stewart, Pa.; Mrs. H. J. Moore, N. C.; address, Our Work in Africa, Mrs Fannie P. Mason, N. C.; solo, Rev. L. G. Reynolds, Baltimore; address, Haiti and Russia, Our Work There, Mrs. C. S. Brown, N. C.; symposium, Ways of Raising Money for Missions, Mrs. W. T. Johnson, Mrs. P. L. Anderson, Mrs. E. J. W. Johnson.. Evening, devotionals, Miss Eliza Wheeler, Maryland, Mrs. Rosa Saliner, Pa., Mrs. Alice Lee Young, N. C., Mrs. Mattie C. Braxton, Va.; annual sermon, Dr. O. J. Allen, Norfolk, Va., installation of officers, Rev. F. W. Williams, Pittsburgh. Friday morning, devotionals Mrs. F. B. Mitchell, Pa., Mrs. Lucretia Freeman, N. C.; Mrs. Elizabeth Gordon, Va.; Mrs. Mary White, Baltimore; Mrs. Frances Stewart, Washington, D. C.; address, Political Survey of Africa, Prof. Nelson Williams, Jr. Afternoon, devotionals, Mrs. Maggie Lewis, Pa. Mrs. T. H. Dwelle, N. C., Mrs. Millie Carter, Mrs. Hattie Brown, Md.; Mrs. Josephine Mitchell, W. Va., Paper on Missions, Mrs. C. C. Sommerville, Mass.; Model Missionary Society, Mrs. R. J. Gray.

Program of Junior and Intermediate Department: President's annual address, Miss Nancy E. Bullock Raleigh, N. C., report of Corresponding Secretary, Miss Wilhelmina Bullock, Washington, D. C.; Report of Treasurer, Miss Imogene Brown, Winston-Salem, N. C., recitation, Miss Gladys Powell, Roanoke Va., recitation, Marcella Scott, Orange, N. J., vocal solo, Miss Pansy L. Borders, Newark, N. J., violin solo, Master Joseph Yarborough, Winston-Salem, N. C.; solo Miss Irene Coles, Sparrows Point, Md. Presentation of banner Friday night by Mrs. W. T. Johnson, Richmond, Va. Miss Marie Bowers, Skipwith, Va., responded to welcome address.

The city officials gave excellent cooperation to the officials of the convention. The police had orders to give special protection to delegates wearing the convention badges. The delegates really had the "keys of the city" in the fullest sense of the words. A vote was taken by the city officials to give the delegates an excursion but the convention calendar proved too crowded to accept the invitation. Traffic was blocked by the huge crowds on several occasions in the vicinity of the Holy Trinity, and special policemen were detailed to handle the crowds.

Forty-five of the convention's foreign workers were present. Workers from Haiti, Africa, Russia and India were in attendance. This denomination is devoting more to the foreign field than any other Negro organization and it is their conviction that the salvation of the Negro in America and elsewhere will eventually depend on the Negro in Africa.

Convention officials were loud in their praise of Dr. Harten for his efficiency and executive ability displayed in showing the convention the best session in its history. It was through the efforts of Dr. Harten that the meeting was brought to Brooklyn and his main reason for bringing it was to show the people of the city and members of the convention themselves that a new note could be sounded in the holding of their annual meetings by approaching the work from a different and more serious angle, and by putting more business into the conducting of its sessions. Dr. Harten has showed them. They raised more money, did more work, had larger crowds and had a better time than ever before.

Next year the convention will meet in Richmond, Va., at the Sixth Mt. Zion Baptist Church, Dr. A. W. Brown, pastor.

The National Baptist Convention a Success

BY M. H. HOOKER

Fort Worth 9-11-26 Star Telegram

The forty-sixth annual session of the National Baptist convention, which has been in session on th eTexas and Pacific Reservation, Fort Worth, Texas, from Sept. 8th to the 13th, inclusive, has just passed into history. More than 10,000 delegates from all parts of this country, South America and Africa, were in attendance.

The women's report shows that there were 600 in attendance, representing 184 organizations, peace and honor prevailed throughout the week's session. All officers were re-elected. At a meeting of the home missionary board, Dr. W. N. Moses, of New York, was elected corresponding secretary in the place of Dr. W. F. Lovelace, who resigned. The convention broke all records, it was the largest in point of attendance, having over 16,000 delegates and over 5,000 visitors, making an attendance of over 21,000 daily attendance. Coming from nearly every city and hamlet in this country, it had the largest number of new churches, association and conventions represented, which was more than 100 in all, coming from nearly every section of the country, it excelled in that it raised more money as shown by the secretary's report, it excelled in the conveniences, having a large tent with a seating capacity of 8,000 persons, a platform over 100 feet long, and thirty feet wide. About 400 trained singers directed by Prof. Edwards, H. S. Boatner, of Chicago, whichc coorus was said to be the best group of singers that has ever sung before the National Baptist Convention. These singers were made up of persons from the various churches of the city. There were installed under this large tent three sounding boards, or address transmitters and a broadcasting station, the tent, seats and broadcasting sub-station was the courtesy of Dr. J. Frank Norris, pastor First Bap-

the Doctor also preached two powerful sermons to the con-

tist Church (white) this city,

troit, Mich.

vention meets next year at De-

Mount Gilead Baptist wishes to thank all the citizens of Fort Worth and friends outside the city for the splendid co-operation and help in caring for and entertaining the National Baptist Convention, for in so doing you helped to uphold the good name of Fort Worth. The people who make up the convention are praising the name, not only of Mount Gilead, but of Fort Worth. They say they were given a genuine welcome and received the old-fashioned Western hospitality that is not found elsewhere.

NATIONAL MEDICAL ASSOCIATION CLOSES SUCCESSFUL CONVENTION

Philadelphia, Pa., Aug. 27.—Devoting more than usual attention to the problems of health control and preventive medicine, in view of the present alarm over the high death rate of the Race, the annual convention of the National Medical Association closed its Saturday session at the week. Meetings held daily after the opening session Monday, Aug. 23, were addressed by prominent figures in the medical world from various sections of the country. The Walter George Smith and the James Logan public schools housed most of the sessions.

A dinner complimentary to the executive board and officers was held Monday evening at the Marion Tea Room and was followed by the public open meeting at the Quinn A. M. E. church. Dr. C. A. Lindley, pastor. Mayor W. Freeland Kendrick delivered the welcome address and Dr. Walter G. Alexander delivered the annual address for the association.

Tuesday morning the regular section meetings began. Tuesday evening a testimonial meeting at the Union Baptist church, Dr. J. E. Kirkland, pastor, was held in honor of Dr. Alexander. Wednesday was set aside as clinic day, with medical, surgical, dental, eye, ear, nose and throat and special neurological clinics conducted under eminent specialists.

Wednesday evening at the auditorium of the Sesquicentennial celebration Dr. Roscoe Brown conducted a public health meeting, which attracted the largest crowd of any of the sessions.

After the general section meetings Thursday morning, the convention moved in a body to the Jefferson hospital, where Dr. Chevalier Jackson conducted a special clinic for the removal of foreign bodies from the air passage. Dr. Harry Barnes was in charge of this clinic.

The annual ball was held Thursday evening in the Elks' new building. After the Friday morning section meetings, the delegates and convention visitors journeyed to Atlantic City to become the guests of the physicians, dentists and pharmacists of that city under Dr. F. L. Hawkins.

Dr. John P. Turner was chairman of the general executive committee in charge of the convention, with Drs. V. D. Bailey, F. M. Hopkins, Maurice Dabney and R. W. Henry assisting.

Lott Carey Missionary Convention Drew 3,000 Delegates to Brooklyn

Plans Made to Extend Missionary Work in Cape Colony, So. Africa

More than three thousand delegates, some of them from India, Russia and Africa, attended the Lott Carey Missionary convention which was held at Holy Trinity Baptist Church, Brooklyn, from Aug. 31 to Sept. 7.

Plans were made to extend mission work in Cape Colony, South Africa, and Dr. C. S. Brown of Raleigh, N. C., announced that the British Government had at last given permission to the Lott Carey mission to send colored missionaries there. Plans were also made to carry the work further into the interior of the West Coast. This is the twenty-seventh convention and the delegates and officials all agreed that the one just ended was the most successful of all.

The convention ended with an overflow mass meeting held at Kismet Temple, at which several thousands of dollars were given for the work in Africa.

Rev. Ernest Hall, of East Mt. Zion Baptist Church, Cleveland, O., the principal speaker, urged the acquiring of greater knowledge of Africa by the colored people of America, and the ministers in particular. "The reason why we take so little interest in Africa," he said, "is because we know so little about it. There is no greater opportunity for service in the foreign mission field than in Africa."

Rev. T. S. Harten, pastor of Holy Trinity Church, received much praise from the officers, and was warmly applauded by the audience for his untiring zeal in helping to make the convention a success.

On Wednesday night Dr. Brown, the president, who has travelled extensively in Africa, Europe and South America, gave an interesting illustrated lecture on Africa, with special reference to the work of the Lott Carey missions.

One of the acts of the convention was the endorsement of the Pullman Porters' Brotherhood with headquarters at 2311 Seventh avenue. 'From Superman to Man," by J. A. Rogers, was also heartily endorsed by Dr. Brown and other officials, after the author had been invited to speak. Ministers from almost every state in the Union were in attendance, among them being Rev. W. T. Johnson of Richmond, Va.; Rev. Allen of First Calvary Bapt. Church, Norfolk, Va.; Rev. C. H. Johnson, Fort Worth, Tex.; Rev. McDowell, Durham, N. C.; Rev. S. A. Brown, Petersburg, Va.; Rev. J. H. Hughes, Orange, N. J.; Rev. Lewis Clement, Cardale, Pa.; Rev. Joseph H. Lee, Washington, D. C., and Henry Allen Boyd.

Dr. A. S. Graham acted as corresponding secretary.

NEGRO BAPTISTS HOLD MAMMOTH CONVENTION IN STATE OF TEXAS

L. K. WILLIAMS AGAIN HEADS ORGANIZATION

By Roger Didier

Ft. Worth, Texas, Sept. 15.—Amid tumultuous and prolonged acclaimation the Rev. L. K. Williams, for four years president of the National Baptist Convention, was unanimously re-elected here this afternoon at the conclusion of his annual address, described as the most marvelous in the history of the convention, and by virtue of a motion instituted by Vice-President J. C. Jackson of Hartford, Conn., who asked that the rules be suspended in order that the action might be admitted.

Rev. Jackson's motion was made very shortly after Dr. Williams at the conclusion of his address had given first expression of his sentiment concerning rumors that he was to resign. Those rumors had flown on wings out of Chicago and had invaded the President's magnificent special train to Texas. His closest advisors did not know what he would do, knowing that earlier this year in Brooklyn he had announced his intention to resign. But they knew further that as soon as the intention had been announced, letters and telegrams of protest had clogged his mails—enough to cause him to hesitate. And until he ended his address this afternoon, no one had known how his course might be altered. This afternoon he told the delegates he wanted to resign.

"I was sincere when I said I had no desire to continue in office," he emphasized, after describing the rigors and burdens of his position, "and I say now if you desire to elect anyone else and do so, I shall be perfectly satisfied. So do whatever seems best to you."

Then he read, as if in prayer, those famous words of troubled men for many years, contained in the immortal hymn, "Lead, Kindly Light."

The effect of his announcement was to stun the ordinarily voluble and volatile delegates. For thirty seconds they did or said nothing. Then a young women, clad in bright white, took her position before the microphone. She was a member of Dr. Williams' church, Olivet, and while the women cheered, she presented him with a large basket of flowers. Another young woman followed with a beautiful quilt from the young women of the convention. Pennick of Milwaukee, but formerly of Olivet, then presented a Hamilton gold watch on behalf of the men of the church. It was all done beautifully, touchingly. Wisely and mercifully, they did not require the convention leader, tired from his previous efforts to acknowledge these expression of fealty.

Then, Jackson of Hartford, and the motion and pandemonium. Noise such as only Baptist preachers can make, wild, glad, powerful, determined acclaim. As they yelled, a spare figure rose at the left of the microphone. On the train from Chicago he had not been able to eat, so sick had he been. He held up his hand and bowed his head to get the chairman's attention. Eyes in the audience saw him.

"Austin," a voice cried. "Give us Austin. Hear him! Hear him! Let Austin speak!"

The cry filled the great tent, was echoed and re-echoed. A half dozen other men were on their feet, on the platform, demanding to be heard. For two minutes (it seemed like an age) the chairman hesitated.

"The chair recognizes Dr. Austin," he finally announced.

They had called this man Austin to second the nomination of Williams, because the powerful voice of this frail man is majestic music in the ears of the Baptist host. They expect him to "clean up." He did, in terms of glowing tribute to Dr. Williams, who, he declared, had been brother and friend to him in the work he is now doing at Pilgrim Church in Chicago. Others to second the nomination were Pinkston of Atlanta, and the Rev. W. H. Moses, who defined himself as a representative of the United States.

Dr. Williams' address dealt comprehensively with problems confronting America today, the work of the church in respect to these problems, and the internal construction of the Baptist Church.

He traced the social and economic effects of the Riffian war, the Locarno pact, the British strike and the Mexican war of the church and state.

"In our country we have felt the impact of a crime movement," he asserted. "Eighty-five per cent of our criminals are below twenty-one years of age. One out of every eleven persons who marry get a divorce. Our young people seem to be increasing in their disregard for parental authority."

But he declared America's most important domestic problem to be the problem of the Negro. The blame for it he placed at the door of the white man.

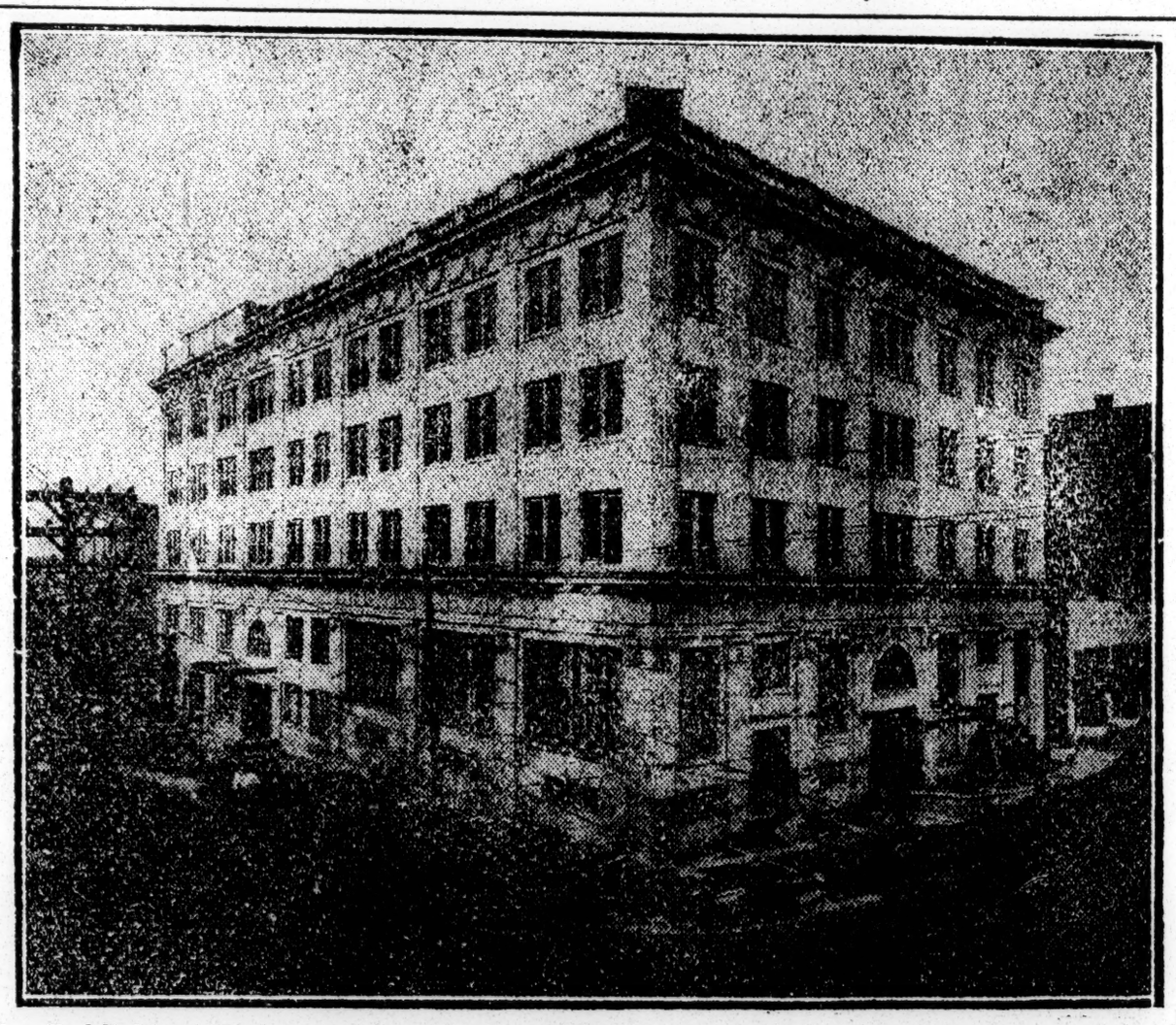
He demurred at one stage of his address against calling it a problem, because, as he said, a problem is something the solution of which is either difficult or unknown.

"But those with whom this problem rests," he cried, "know what to do. They lack courage more than they lack wisdom. They have been playing with the question. Proper race relations depend upon the attitude of the head and heart. The church must preach of the sanctity of human rights, that big men mean more than banks."

Church-1926 1.

Baptists

Baptists Dedicate $650,000 Edifice



The Publishing House of the National Baptist Convention, located at Fourth and Cedar Street, Nashville, Tenn., completed at a cost of $650,000, will be dedicated Sunday to the use of the denomination. The equipment and furnishing of this building cost another $100,000 being complete in every detail. Dr. L. K. Williams, President of the National Baptist Convention, will be the principal speaker at the dedicatory services.

Baptists Dedicate Publishing House

Associated Nego Press

NASHVILLE, Tenn., April 5.—Amid a blaze of oratory from the leaders of the Baptist forces of the country, "Morris Memorial," the half million dollar publishing house of the National Baptist Convention, Inc., was dedicated here Sunday. It was named in honor of the late Elias Camp Morris, who, until his death in 1922, was president of the convention. The new home of the publishing board is one of the most beautiful structures in the city and is located at Fourth and Cedar streets.

Principal among the speakers were the Rev. L. K. Williams, president of the convention, Mrs. Nannie Helen Burroughs, president of the National Training School for Girls at Washington, Sutton E. Griggs, president of the American Baptist Theological Seminary, the Rev. I. A. Thomas, Chicago; Dr. W. H. Moses, New York; and Dr. L. G. Jordan, historian of the convention.

MAY 17

FIRST NEGRO SUNDAY SCHOOL.

Something for those Northern people, who do not yet understand the South, to think about was the celebration yesterday of the one hundredth anniversary of the First African Baptist Sunday school. The sermon was preached by the minister of the Independent Presbyterian church, the choir of that church sang, and a number of other white persons attended the meeting. Savannah claims the first Sunday school, and also the first Sunday school for negroes. Evidence of the friendly relations between the races in Savannah, where, if anywhere on earth, the white man and the negro have learned to live in harmony, is furnished by the unusual attention paid by white people to this negro anniversary. It may be said that if friendly relations were emphasized only by such meetings, perhaps the amphasis would not be very great, because it is greatest in the daily contact of the races, not only on special occasions on Sunday. If the best of the country, not merely of the South, had the same attitude toward this so-called question as is found in Savannah, it would speedily solve itself.

MAY 23 1926

FIRST AFRICAN PROGRAM CONTINUES

Dr. Norman Cox and Rev. John S. Wilder Talk

According to the order of the program, Friday at 11 o'clock found an appreciative audience assembled in the main auditorium of the First African Baptist Church engaged in Bible institute work.

Dr. W. S. Ellington of Nashville, Tenn., in charge, gave an interesting lecture on child life, saying that the children of today will be the men and women of tomorrow. The future depends upon them, he says, they are the future mothers and fathers, the future church, and into their hands will fall the guiding lines of the future government. Therefore there should be study to save the child, to perpetuate the future. After this a round table discussion took place, closing that particular phase of the service.

At 8:30 o'clock, Dr. Norman W. Cox, pastor of First Baptist Church, white, was present and spoke very fervently from the subject, "What the First African Baptist Church has contributed to the denomination's history." Dr. Cox said he appreciated the tie that binds the churches together and brought greetings and congratulations for having stopped at this rapid age to pay a tribute of respect to those to whom they were so much indebted. He was not surprised that God had chose the congregation to further the gospel. He was not surprised that George Leile and Andrew Bryan and Andrew C. Marshall endured hardship and underwent physical persecution in establishing this church, for the heroes of the early church in many different ways have suffered and died for the cause. Having come up through fifteen decades he felt impelled to express his commendation of the splendid work which had been done by this church, not just those who were seated then, but those congregations also that have appeared and gone as well.

Although the beginning was small it must be considered that all great things had their small beginnings.

He told the story of how once a man, a keeper of a light house, lit his little torch, and the little torch seemed too insignificant for the task of giving to the great ship that sailed the ocean light sufficient to guide it into port. Soon the man ascended a ladder and with that little torch touched a great revolving wick that lit up and shot its rays out upon the mighty ocean, and the ship passed safely into port. So has this congregation lit its small candles and touched the great revolving wick and the light has gone forth.

Rev. John S. Wilder, pastor of Calvary Baptist Temple, moderator of Sunbury Association, was then introduced and brought greetings and congratulations from Sunbury Association, and delivered a stirring message. Dr. W. S. Ellington, editor Negro Baptist Sunday Magazine, closed by saying, the congregation appreciated the presence of their white brethern and friends. "It is a splendid thing for the Christian

hearted intelligent white and colored people to get together and understand one anotner, for the lower class of white and colored are already together, the crap-shooter, the bootlegger, the drunkard and gambler," he said. We want to get together and save our country, make citizens out of these degraded ones, teach them to love their country, respect their flag and obey the laws. If a law is not right let's obey it and meet at the polls and regulate it. The negro admires the white men's high civilization, his wonderful inventions. We must and are teaching our boys and girls to think; for thought is ruling the world. Dr. Ellington will speak at the 11 o'clock service today and 8:30 o'clock tonight. White friends are especially invited to hear h' tonight, and are welcome at services.

BAPTISTS HOLD MEET IN S. C.

Delegates Welcomed From All Sections of the Country

Columbia, S. C., June 25.—The National Baptist Sunday School Congress of America concluded last week the first national gathering it has ever staged in this state. Hundreds of delegates arrived here Monday, Tuesday and Wednesday and joined in a street parade with the arrival of the "Congress special" train Wednesday morning, Jun

The [illegible] passed the State House park to [illegible] Dr. J. C. White called the meeting to order and introduced Dr. Henry Allen Boyd. Dr. Boyd spoke impressively, as always, and then introduced Dr. J. P. Robinson of Little Rock, Ark.

Wednesday night [illegible] night at the Columbia Auditorium, the largest and most popular playhouse for white persons in the city. Governor Thomas G. McLeod welcomed the congress on behalf of the commonweath of South Carolina; Councilman S. [illegible]ingsworth represented Mayor [illegible] B. Owens making the welcome address. Others delivering welcome addresses were Dr. James L. Baggott, on behalf of the white Baptists of South Carolina; Dr. James S. Earle, on behalf of the Baptist Educational and Missionary convention of South Carolina; Mrs Connie N. Jones, on behalf of the Women's Baptist State convention; C. C. Johnson, M. D., on behalf of the fraternal organization of the state; Mrs Cecelia D. Sazon, on behalf of the Federated Clubs of the state; J. H. Goodwin, M. D., on behalf of the Zion Baptist church and Sunday school; Rev H. W. Long, on behalf of the Interdenominational Ministers union of the city; Rev. J. C. Tobin, on behalf of the State Sunday School and B. Y. P. U. convention of South Carolina. Dr Hurse responded to the welcome addresses.

Musical numbers were rendered by Misses Blanche Thompson and Serethi Cannon and the Wiseman's quartet. Thursday was given over wholly to the school of methods by 25 departments.

Thursday night was national music night, with selections by Mrs. Daisy Washington Parrott, Blackstock; Mrs. Flora Wallace-Powell, Spartanburg; Miss Blanche Thompson, Allendale; Miss McIntire, Oklahoma; Mrs. Edna F. Jones, Indianapolis; Mrs. Lula Mae Hurse, Kansas City, Mo.

Friday night was given over to the Galeda and Metokas.

Saturday was given over to the cadets and Campfire Girls. The Spartanburg cadets, under Lieutenant Wright, won the prize.

BAPTIST CONGRESS CLOSES ITS GREATEST SESSION; DR. JERNINGAN ELECTED

By DAVID W. KELLUM

Brooklyn, N. Y., July 2.—(Special)—The awarding of diplomas to 35 graduates of the teachers training course, trophies to the visiting choirs and silk banners to the churches who raised the largest sums of money marked the close of the annual session of the National Baptist convention here Sunday evening at the Concord Baptist church.

Rev. Branhan

The Young People's congress had been in session since Wednesday, June 23. Church officials say that it was without doubt the greatest in years.

Delegates and visitors, numbering 5,000 from practically every state were here to give "Little Old New York" the once-over. During odd moments the visitors enjoyed trips to Philadelphia, Pa., where they attended the Sesquicentennial and the boardwalk at Atlantic City, N. J. The Chicago delegation, headed by Rev. J. H. Branhan, assistant pastor of the Olivet Baptist church and chairman of the transportation committee of the National Baptist convention, stopped at Niagara Falls en route here. The Chicago special brought in 175 delegates and visitors.

Rev. Jernigan

Farewell services for the delegates got under way early Sunday evening in order that they might get their trains on time. Rev. A. G. Wilson, Jackson, Miss., delivered the address. Special music was rendered by the choir under the direction of Prof. E. W. D. Isaac, Jr. Dr. J. B. Adams, pastor of the Concord church, gave a brief talk in which he thanked the congress for having chosen his city as the site for the successful convention. Mr. Adams is a graduate of Moorehouse college.

Rev. Adams

Three cities have asked for the 1927 convention. Milwaukee, Wis., Orlando and Jacksonville, Fla., each has pledged to make it the greatest gathering the Baptists ever had. The site will be chosen when the National Baptist convention meets in September at Fort Worth, Texas.

Saturday evening Little Calvary Baptist church choir, Cincinnati, Ohio, walked away with first honors in the annual musical contest. For the state raising the largest sum of money during the congress, first honors went to Louisiana.

Hold Graduation Exercises

Prof. E. W. D. Isaac, Miss Nannie Burroughs, head of the National Training School for Girls, Washington, D. C., and Dr. I. A. Thomas, moderator of the Bethlehem association, Evanston, Ill., were speakers Friday evening at the graduation exercises 35 were awarded diplomas for having completed work in the teachers training course and certificates given 20 church nurses. At a late hour President Jernigan, in a brief talk, urged members of the convention to purchase property in this section of the country as one way by which we might solve the color question and high rent problems of the city. The convention heartily indorsed Mispah, N. J., as a suitable site. The town is 20 miles from Atlantic City, N. J. N. Rathblott, president of the realty company bearing his name and delegate from Philadelphia, was introduced. Many of the delegates are already contemplating moving in during the latter part of the summer.

One of the outstanding events of the convention was the election on Thursday. It took the delegates five hours to decide just who they wanted to head the congress for the next year. Rev. W. H. Jernigan, who succeeded the late Dr. Cannon, Atlanta, Ga., was elected by a large majority. He defeated Rev. D. D. Campbell, Memphis, Tenn., and Dr. O. C. Maxwell, St. Louis, Mo. Dr. Maxwell, however, was chosen vice president; P. W. Wesley, Texarkana, Tex., first vice president; D. D. Campbell, Memphis, Tenn., second vice president; J. W. Gayten, Belzonia, Miss., third vice president; J. E. Evans, Shreveport, La., fourth vice president; Mrs. Beatrice Johnson, Los Angeles, Calif., fifth vice president; Mrs Rosa Gibson, Pleasant Hill, Va., sixth vice president; Mrs. M. J. Brockway, Oklahoma City, Okla., seventh vice president; Mrs C. M. Wells, Montgomery, Ala., eighth vice president, and Mrs. C. B. Lewis, Akron, Ohio, ninth vice president. Other officers who were re-elected were: Prof. H. T. Sims, Wichita, Kans., recording secretary; Rev. H. K. Hill, Orlando, Fla., corresponding secretary; Dr. S. B. Butler, Indianapolis, Ind., treasurer; Miss Rosa Brown, Atlanta, Ga., assistant recording secretary, and Prof. E. D. Pierson, Chicago, auditor.

Rev. Williams Speaks

Rev. L. K. Williams, pastor of the Olivet Baptist church, Chicago, and president of the National Baptist convention, presided at the election. Owing to illness of his wife, Rev. Williams was forced to return home immediately after the election.

Sunday morning two Chicago ministers were speakers at the morning services of New York churches. Rev. J. C. Austin, pastor of Pilgrim Baptist church, spoke to 2,500 persons at the Metropolitan Baptist church, while Rev. C. L. Franklin, assistant pastor of Pilgrim church, preached to the overflow audience. Rev. Franklin also spoke Sunday evening at the Abyssinia Baptist church.

Among the vast throng of delegates who registered at The Chicago Defender booth were:

THE VISITING THRONG

Rev. J. H. Branhan and Rev. and Mrs. J. C. Austin and son, Chicago.
Rev. Page Reagels, Newark, N. J.
Rev. H. E. Owens, Tulsa, Okla.
C. H. Johnson, Memphis, Tenn.
R. H. Middleton, Tulsa, Okla.
James Wilson, Memphis, Tenn.
C. S. Gill, Charlotte, N. C.
Rev. William Hall, H. J. Richardson, East Macon, Ga.
A. L. Cotton, Mrs. Rosa Byrns, Memphis, Tenn.
Sadie Curley, Lurenia Izzard, Detroit, Mich.
Rev. Y. L. Lee, Marietta, Texas.
James Ford, Cincinnati, Ohio.
W. L. Wilkinson, Topeka, Kans.
Prof. C. J. Neal, W. T. Gurney, Memphis, Tenn.
Harry Moore, Rev. J. B. Glover, Detroit, Mich.
Mrs. S. Bates, Des Moines, Iowa.
Rev. C. L. Franklin, Chicago.
Rev. R. M. Gilbert, Prof. J. H. Moore, Marshall, Texas.
Rev. I. V. Rozier, C. Johnson, Los Angeles, Calif.
Rev. C. H. Robinson, J. W. Howard, Atlanta, Ga.
W. T. Goodson, Birmingham, Ala.
E. M. Williams, Rev. I. A. Thomas, Evanston, Ill.
J. A. Frye, V. D. Bonds, Evanston, Ill.
Elnora Walden, P. L. Leslie, Memphis, Tenn.
B. J. Benson, B. J. F. Westbrook, Indianapolis, Ind.
Mrs. Alice Williams, C. R. Williams, Memphis, Tenn.
Mrs. Allen Harden, L. E. Campbell, Memphis, Tenn.
A. R. Chisholm, Miss Delia Johnson, New Orleans, La.
Rev. B. Moore, Mrs. L. B. Moore, Philadelphia, Pa.
Louise Alexander, Mrs. A. Alexander, Jackson, Tenn.
Frank Wilson, Johnson City, Tenn.
Rev. J. C. Jackson, T. M. Lopaz, Hartford, Conn.
Matthew Burgess, Chicago.
Sallie Williams, G. Hatcher, V. Edwards, Shreveport, La.
Rev. J. E. Evans, J. A. Steadman, Shreveport, La.
Mammie Allen, Robert King, New York.
Irene Maxwell, Minnie Acklin, Rev. A. C. Grace Taggertt, Rev. S. A. Mosely, St. Louis, Mo.
Roosevelt Brown, Chicago, Ill.
Eleanor Nerman, Washington, D. C.
Virgie L. Moore, Rev. William McCutcheon, Detroit, Mich.
Daniel Epps, Baltimore, Md.
Fred Ivery, Chester, Pa.
C. A. Johnson, Rosedale, Miss.
E. D. Swinson, John Sturdivant, Washington, D. C.
Miss Jerrylee Holliday, Hamtramck, Mich.
Carrie Mahoney, John W. M. Ghee, Washington, D. C.
J. C. Chanders, Mrs. Callie Broadnax, Atlanta, Ga.
Charles Watkins, Mattie Jarms, Norfolk, Va.
Miss Maria Barnes, P. L. Battles, Rev. S. B. Butler, Mrs. L. M. Sweeney, Indianapolis, Ind.
Charles Lewis, Pearl Penn, Baltimore, Md.
Rev. William Madison, Chicago.
Rev. E. D. Maples, Dayton, Ohio.
Rev. Herman Gore, St. Louis, Mo.
V. B. Chapman, A. L. Brown, Kansas City, Mo.
Rev. R. C. Clopton, B. F. Small, Mary Reese, St. Louis, Mo.
Ora Balson, G. Menter, Baltimore, Md.
Rev. B. H. Johnson, Detroit, Mich.
Glenna Braddock, Chicago.
Miss Mattie Cain, Memphis, Tenn.
R. L. Jones, G. McNeal, Kansas City, Kans.
L. W. Armstrong, West Helena, Ark.
Mrs. Dillia Moore, Birmingham, Ala.
Mary Moore, J. L. Goode, Philadelphia, Pa.
Rev. M. A. Trier, LaGrange, Ga.
Dr. N. R. Parker, Rev. T. P. Hilliard, Dermot, Ark.
Rev. W. D. Banks, Parkdale, Ark.
Rev. G. W. Simmons, B. R. Hunt, Helena, Ark.
Rev. William Mitchell, El Dorado, Ark.
Rev. J. B. James, Little Rock, Ark.
D. Barnes, F. W. Whitford, Pine Bluff, Ark.
Dr. A. J. White, Arkansas City, Ark.
Rev. William Bryant, Stamps, Ark.
Rev. H. R. Stephenson, McKinley Green, Helena, Ark.
Rev. Emmett Harshaw, Limit Brown, Memphis, Tenn.
Edward Matthews, Mrs. Cora McClendon, Chester, Pa.
J. L. Lenox, Madge Matthews, Cleveland, Ohio.
Mrs. Pearl Colbert, Detroit, Mich.
Jack Shaw, Pine Bluff, Ark.
Claud Thomas, East Chicago, Ind.
Mrs. J. H. Robinson, Tulsa, Okla.
J. C. Curtis, J. B. Epperson, Chicago.
S. S. Crawford, Rev. J. A. Hopkins, Atlanta, Ga.
E. B. Braders, Jack Richardson, Mrs. L. L. Moore, Mrs. Florida Barr, Mrs. L. Seymoure, W. H. Shannon, Clarksdale, Miss.
Rev. J. H. Hunter, Atlanta, Ga.
W. S. Ellington, Rev. A. L. Bennett, Nashville, Tenn.
Rev. R. A. Moorefield, J. E. Evans, Charles Robinson, Shreveport, La.
Mrs. E. Walker, W. E. Jackson, Muskogee, Okla.
Rev. E. S. Ellington, Nashville, Tenn.
Mrs. M. J. Hampton, M. A. Cole, Mrs. I. A. Drew, A. W. Holloway, Rev. E. Edmond, Rev. Z. Broadnus, Pine Bluff, Ark.
William Byas, Indianola, Miss.
Willie Jacobs, W. Jackson, Miss.
Rev. C. H. Vaughan, Belzonia, Miss.
J. W. Porter, Mrs. R. T. Sims, Tupelo, Miss.
John Dixon, Jackson, Miss.
Mrs. E. Brooks, Lexington, Miss.
Rev. A. W. Moose, Itta Bena, Miss.
W. H. Imaiseillis, Sam Cary, Lexington, Miss.
G. A. Friley, Sartartis, Miss.
P. E. Frisley, Red Lick, Miss.
Mrs. Eva Booker, Lexington, Miss.
Mrs. R. T. Simmons, Aberdeen, Miss.
H. D. Buck, Vicksburg, Miss.
R. A. Jones, Florida Barr, R. A. Jones, Lyons, Miss.
James Donald, Dr. C. E. Buckner, Vicksburg, Miss.
George Nelson, West Jackson, Miss.
Fannie Hayden, Ft. Wayne, Ind.
Madison E. Denniston, Boston, Mass.
Miss Primrose Funches, Chicago.
Miss Pearl Warner, Miss Viola Branhan, Mrs M. B. Clark, Rev. L. K. Williams and son, Miss Tyree Ward, Chicago.
Maxwell, Mary Dreer, Virginia Wilson, Raymond Marshall, L. Hanley, James Bracy, John Epps, Audia Roberts, Barney Bryant, Dr. William Harris, St. Louis, Mo.
Arabelle Jasper, Rev. A. J. Payne, Baltimore, Md.
Rev. S. Bates, Des Moines, Iowa.
H. L. Anderson, H. J. Ford, Omaha, Neb.
Benjamin Stutz, Washington, D. C.
Rev. E. T. Thomas, J. S. Delaware, Savannah, Ga.
Ruth Tracy, Holly, La.
W. H. Jones, Fullerton, La.
George Hatcher, Shreveport, La.

Church—1926 TI

Baptists.

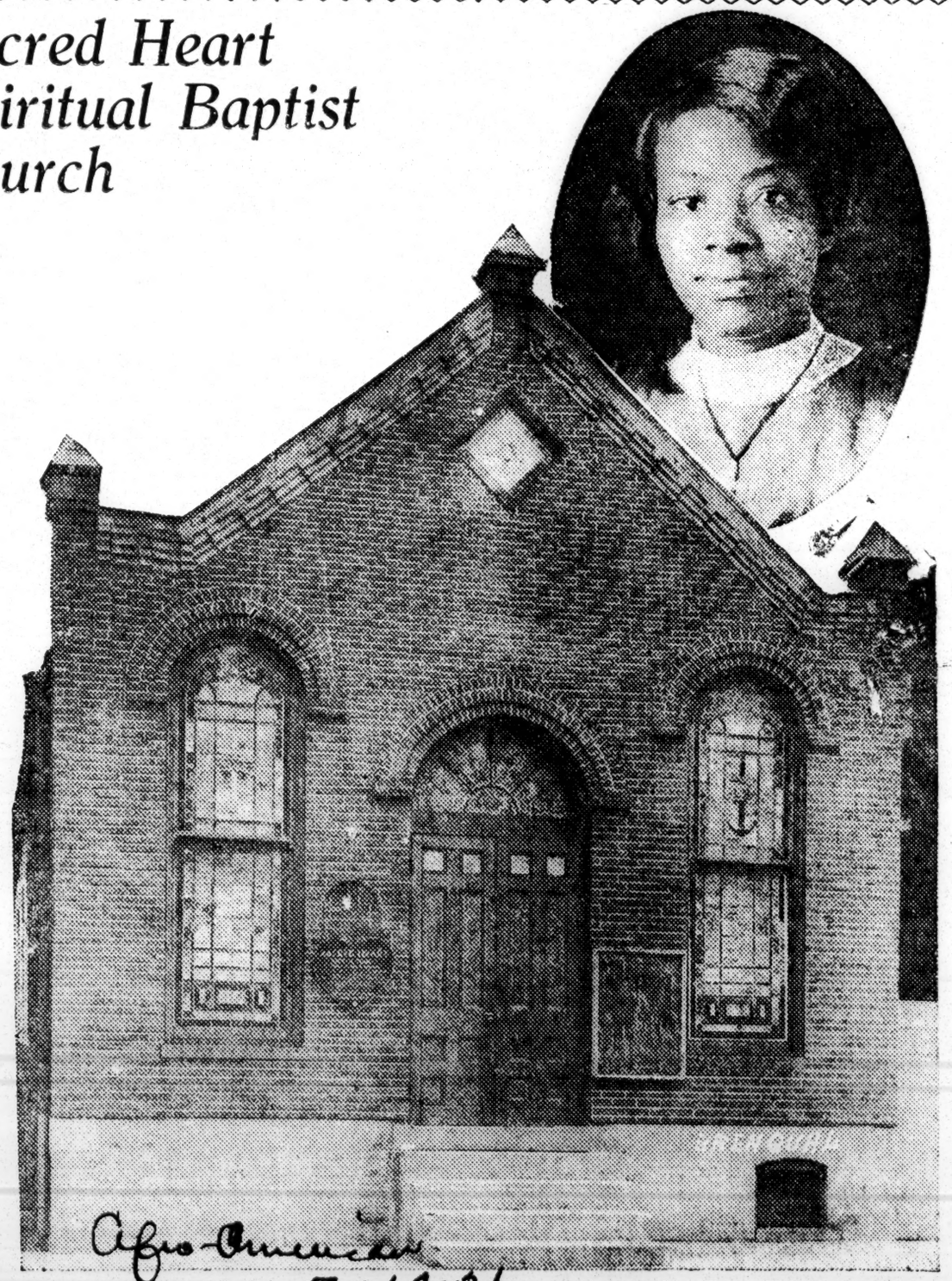
Text for Today:

Text for Today

"I will call upon the Lord who is worthy to be praised; so shall I be saved from mine enemies. Psalm 18: 3.

This is the favorite Bible verse of Mrs. Charity Thomas, a member of Mt. Calvary Baptist Church.

Sacred Heart Spiritual Baptist Church



....Sacred Heart Spiritual Baptist Church, [illegible] June 8th, 1925 by Rev. Ethel Williams. Present Pastor has just acquired the above property, the former Home of the Morning Star Baptist Church, located on W. Saratoga st[illegible] between Appleton and Schroeder streets. This church has a growing membership of 300. Hallows J. Stanley, 1514 Penna. Ave., made the Sale.

Annie Cochran, Fullerton, La.
Carrie Baldwin, Brooklyn, N. Y.
Josie Green, Brooklyn, N. Y.
Rev. R. H. McCloud, Bessmay, Texas.
Paul Myers, Greenville, Miss.
S. M. Blanche, Brooklyn, N. Y.
Per. J. B. Adams, Brooklyn, N. Y.
I. A. Hurse, Cincinnati, Ohio.
G. A. Willard, Cincinnati, Ohio.
Elaine Sydnas, Era G. Bolden, St. Louis, Mo.
L. Caston, St. Louis, Mo.
Rosa Gipson, Kansas City, Mo.
Irene Maxwell, Rev. J. C. Patton, F. C. Wikson, Hattie Smith, St. Louis, Mo.
Rev. W. A. Vaughn, R. P. Bell, Flint, Mich.
Louise Springer, Carrie Lonsall, St. Louis, Mo.
Rec. William Ross, Prof. A. C. Croone, Eustis, Fla.
Rev. F. J. Johnson, Birmingham, Ala.
Rev. H. K. Mills, Rev. B. Gettis, Orlando, Fla.
Rev. E. L. Todd, W. C. Ross, Battle Creek, Mich.
Rev. J. T. Johnson, Birmingham, Ala.
Rev. and Mrs. Moore, Germantown, Pa.
Hon. J. L. Webb, Prof. William Falconer, Hot Springs, Ark.
B. E. Johnson, R. Willis, Annie Claire, Washington.
Rev. H. E. Owens, Rev. A. M. Johnson, Miss M. J. Brocking, Mrs. I. T. Marsh, Oklahoma City, Okla.
Rev. A. A. Cosey, Vicksburg, Miss.
Rev. S. W. Johnson, Mrs. B. C. Johnson, Los Angeles, Calif.
Mrs. C. N. Lonley, Johnson City, Tenn.
Mrs. Lorenza Washington, Mrs. Grace Washington, Louisville, Ky.
Rev. W. J. Winston, Mrs. Bertha Winston, Baltimore, Md.
John W. Smith, Gustarine Morris, Washington, D. C.
G. A. Hiliard and Mrs. Mattie Hilliard, Cincinnati, Ohio.
Dr. James H. Seward, Mrs. Mattie Porter, Memphis, Tenn.
Charles Bell, Rev. R. B. James, Detroit, Mich.
Rev. W. L. Hunter, Rev. H. Colston, Newark, N. J.
Ed Bradford, Pine Bluff, Ark.
Mrs. H. Davenport, Mrs. Isabelle Forkand, M. Jackson, Brooklyn, N. Y.
Mrs. L. Payne, Mrs. M. Martin, W. Jackson, Brooklyn, N. Y.
J. B. Bishop, Hattiesburg, Miss.
Benjamin Stutz, Washington, D. C.
Rev. J. B. P. Walker, Hackensack, N. J.
Mrs. Viola Ross, Mrs. T. R. Cummings, Buffalo, N. Y.
Willia Lee Hamilton, Shreveport, La.
Charles Robinson, A. M. Shelton, Shreveport, La.
Mrs. E. M. Bufford, Ozella Williams, Columbus, Ohio.
J. B. Robinson, Rosedale, Miss.
J. H. Harris, Chattanooga, Tenn.
Manetta Thomas, Hamtramack, Mich.
Rev. E. Williams, Bertha Foster, Birmingham, Ala.
Rev. James Mabreth, L. E. Semond, Atlanta, Ga.
Mrs. Fred Duncan, Rosedale, Miss.
M. Smiley, P. H. Hughes, Germantown, Pa.
Louis Blackman, M. Hatrey, E. Thompson, Rev. C. C. Aller, Cleveland, Ohio.
William Field, Memphis, Tenn.
N. H. Brown, New York City.
J. H. Hunter, Sophia Funnsal, R. L. Owens, G. P. McKinney, Arcadia, Fla.
Susie Hobbs, Rev. George McNeal, Kansas City, Kans.
Rev. J. Franklin Walker, Rev. J. G. Brown, Cincinnati, Ohio.
Rev. W. R. Jackson, Rockford, Ill.
Joe Duncan, Monroe, La.
Rev. J. R. Evans, Charles Thompson, J. Jones, W. H. McDonald, Pittsburgh, Pa.
Rev. H. B. Hawkins, E. T. Hawkins, Chicago, Ill.
M. A. Talley, Homestead, Pa.
Maggie Richardson, Tchula, Miss.
Prof. W. E. Gooden, Hattie Young, Greenwood, Miss.
Bessie M. Spann, Daytona, Fla.
M. O. Orchard, Greenwood, Miss.
George Dotson, Brooklyn, N. Y.
Rev. D. W. Higgins, G. E. Cantree, Greenwood, Miss.
Rev. A. W. Moore, Greenwood, Miss.
Rev. R. H. Cable, Greenville, Miss.
Robert Gillmore, Rev. M. F. Washington, John Turner, Brooklyn, Miss.
Rev. J. H. Smith, Chicago.
J. F. Evans, G. C. Williams, Miss Sarah Stokes, Shreveport, La.
L. Talley, L. D. Dixon, New York City.
Z. Nunn, G. Hicks, Brooklyn, N. Y.
L. Sheffield, Mrs. Della Roberts, Detroit, Mich.
Mrs. Estelle Campbell, Memphis, Tenn.
Rev. S. J. Ross, W. S. Brownfield, Ethel Cook, Flushing, N. Y.
O. Young, F. J. Jackson, Annie Green, Memphis, Tenn.
Mollie Coleman, Mrs. R. Bennett, Memphis, Tenn.
Mrs. M. Small, Mary Hargrove, Waterbury, Conn.
W. R. Stuart, Asheville, N. C.
A. A. Haughton, Clo Nathel, Miami, Fla.
Robert Duley, Robert Judius, Jamaica, L. I.
Attorney Freeman, L. Martin, Mrs. E. Martin, St. Louis, Mo.
Mrs. Pauline Pollard, Kansas City, Mo.
J. P. Anderson, Mary E. Reese, Rev. G. W. Rev. A. D. Williams, Mrs. N. W. Crawford, Atlanta, Ga.
J. H. Greed, K. J. Sullivan, Gadsen, Ala.
Rev. A. D. Williams, Lithonia, Ga.
Rev. A. D. Williams, Atlanta, Ga.
Mrs. Ida L. Good, Phelix Posey, Germantown, Pa.
Richard Watkins, Washington, D. C.
Percy Style, Miami, Fla.
C. L. Strong, Cleveland, Ohio.
Mrs. M. E. Saunders, Mrs. O. Jackson, Rev. F. W. Penick, Milwaukee, Wis.
Mrs. Alice Jefferson, Washington, D. C.
Charles Lewis, Baltimore, Md.
Rev. J. R. Richardson, N. W. Jackson, Kansas City, Kans.
James Hunter, Mrs. Bidding, Mrs. C. L. Fisher, Birmingham, Ala.
Edward Thomas, Rev. J. Perking, New Orleans, La.
A. J. Bullins, Cleveland, Ohio.
F. J. Neal, Montgomery, Ala.
H. T. Manning, East Orange, N. J.
Edward Finch, Rev. J. H. Sanders, Atlanta, Ga.
James Mingo, Leon Smith, James Lewis, Jersey City, N. J.
James Holmes, Indianapolis, Ind.
F. Z. Wyles, Calhoun, Ga.
Rev. William Barnes, Rev. J. J. Anderson, Rev. C. L. Stamps, Tulsa, Okla.
E. L. Mix, Miss Hattie Bethel, Columbus, Ohio.
Clemmon, G. L. Summerville, Mamie Barnes, Mrs. G. L. Summerville, Mrs. Elaine [illegible]

ON TO NEW YORK

To the 29th Annual Session of the Lott Carey Baptist Foreign Mission Society, to Be Held in Brooklyn August 31-September 3, 1926. All Parts of the Country Will Be Represented—North Carolina, District of Columbia, South Carolina, Maryland, Pennsylvania, Texas, New England, New Jersey, Middle West, and California.

This will be the largest session of the Society ever held in its history. It will convene with the Holy Trinity Baptist Church, Brooklyn, N. Y., Dr. T. S. Horten, pastor. Eminent men in the denomination and prominent leaders of the race will deliver sermons and addresses for the occasion. A mammoth Mass Meeting will be held Friday night, September 3, at

the Masonic Temple, at which time Governor Al Smith of New York and Dr. R. R. Moton, of Tuskegee, Ala., are expected to speak.

The Holy Trinity Baptist Church is located on DeKalb Avenue near Franklin. On reaching Pennsylvania Station delegates will enter the subway, get any subway train to Brooklyn, get off at Borough Hall, get a DeKalb Avenue surface car and get off at DeKalb and Franklin Avenues. A party of five persons may secure a taxi from Pennsylvania Station or Grand Central Station to Holy Trinity Baptist Church, Brooklyn, for $3.00. If delegates will write Dr. T. S. Harten, 443 Franklin Ave., Brooklyn, N. Y., advising him of the time they expect to arrive, a special delegate will be on hand to meet them at the station.

Delegates traveling east may purchase Sesqui-Centennial tickets to Philadelphia at the rate of one and one-half fare the round trip. They will have to pay full fare from Philadelphia to New York.

PRESIDENT WOOD NAMES MEN FOR LOTT CAREY BOARD

Danville, Ky., June 30, 1926—Special: Announcement was made here this week that Dr. J. Edmund Wood, President of the National Baptist Convention of America had designated seven men from his Convention to serve as joint members of the Lott Carey Baptist Foreign Mission Board.

It is understood that in keeping with this, the Lott Carey Foreign Mission Baptist Convention will name seven of their members to serve on the National Baptist Convention Board.

This representation and this exchange in personnel to serve on these Boards is a part of the compact previously entered into between the Lott Carey Foreign Mission Convention and the National Baptist Convention of America.

Those members as designated by Dr. Wood are:

J. H. Winn, Fort Worth, Texas, John H. Frank Louisville, Ky.; David E. Over, Baltimore, Md.; W. B. Wood, Louisville, Ky.; C. H. Clark, Chicago, Ill.; J. D. Johnson, Indianapolis, Ind.; Henry A. Boyd, Nashville, Tenn.; C. C. Goins, Parkersburg, West Virginia.; J. S. Earl, Spartanburg, S. C.

It is understood that these men together with President Wood and other National Convention of America, members and officials will attend the Lott Carey Baptist Foreign Mission Convention which meets in Brooklyn, N. Y., the last week in August an that a reciprocal delegation will in turn visit the National Baptist Convention of America when it convenes in Indianapolis, Indiana, September. 8-14 and that by 1927 the workings of the two Conventions under this joint plan of cooperation will have been more thoroughly understood and be in a better condition.

THE OLDEST NEGRO BAPTIST CHURCH IN THE WORLD

Springfield Baptist church, corner Twelfth and Reynolds streets will celebrate its 139th anniversary Sunday, August 8th. This church was organized on the second Sunday in August, 1787, by Rev. Jessie Peters who pastored this old mother church and rendered valuable services for the master and his race until 1814 when he died. The mantle then fell upon Rev. Cezar McCradey to take the hold where Peters had left off. McCradey was a man of high and holy character and was a power for God in this community, and the church flourished under his administration. Forced to leave this state by the law expelling manumited slaves, he went to Tennessee, where he closed his life in peace. The church then used "supply brothers" for more than a year.

The lot was then cast and fell on Jacob Walker. He was ordained and called to pastorate in 1819. Roy Walker had a gifted mind, strong physique, and was a spiritual giant. He was granted his liberty by his owners that he might serve Springfield, and for 27 years he labored in this Old Zion until his death in July, 1846, being 76 years of age. During Rev. Walker's administration, Thankful the Second Baptist church was organized with Rev. Samuel Bell as its first pastor, April 24, 1845. Rev. Kelly Lowe was called to the pastorate August 29, 1847. Rev. Kelly Lowe was loved by saints and sinners. Many were added to the church during his administration. Among that number were J. C. Bryant, G. H. Dwell, Wm. White and Henry Jackson. They were baptized and ordained, and became great leaders for the Master.

During the pastorate of Rev. Kelly Lowe $50.00 was given to rebuild Trinity, which had been burned down and $25.00 to began Bethel A. M. E. church, and made the first donation to care for the colored cemetery. It was during Rev. Lowe's administration that W. J. White made the motion that brought the oldest negro Sunday school into existence, and he was its superintendent. Rev. Lowe entered into his rest January 3, 1861. Rev. Henry Watts having been previously ordained was called to the pastorate February 9, 1862. Watts was known as the succeeding pastor, and ranked high among the great preachers of his day. The Ebeneza association was organized by him in 1866. He died after a long illness, October 30, 1877.

Central and Harmony Baptist churches were daughters of Springfield, Harmony being set up in 1866, Dec. 18, 1878. Rev. Gilford Arrington was called to the pastorate. During his service the Union Baptist church was organized. Rev. Arrington fought the Lord's battle until October 28, 1881. Rev. Williams was called in 1882 and served less than one year. He was allowed to resign. Rev. E. Eagles served more than two years when his health failed him. He returned to North Carolina where he died in 1885. Rev. G. H. Dwelle was then called. Many improvements were made during his pastorate, standing as a lasting monument to his memory is our commodious brick edifice. After nearly 27 years of faithful service he retired from the pastorate the fourth Sunday in April, 1912.

Rev. James Nabrit A. M. D. D. of Americus, Ga., was called on the fourth Sunday in May, 1912. After paying off a heavy indebtedness that hung over the church, he set about the task of making improvements. Interior improvements were made which consisted of wall decorations, installation of gas heating plant, electric organ. Rev. Nabrit was a valuable asset to this community. He resigned to take up another field in Atlanta, Ga., May, 1921. The church was without a pastor until January, 1923, when Rev. W. P. Sanders, of Macon, Ga., was called to the pastorate of this old Zion. Under his leadership, the church is spreading like the green bay tree. Peace and harmony prevail and everyone is looking forward to the 139th. anniversary celebration, which will be a red letter day in the Old Zion. A grand program has been arranged for the occasion. The sermon will be preached by Rev. A. G. Davis of Thankful Baptist church. The officers of the church are as follows:

Rev. W. P. Sanders, pastor; M. S. Bennings, clerk; Chas. C. Green, treasurer.

Deacons: R. W. Boudrey, Joseph Thomas, Chas. Wilson, Geo. Morris, Wm. D. Thomas, N. S. Kimball, H. B. Sweet, B. J. Johnson, Gus McGruder, John Hughes, Chas. C. Green, and A. Edwards.

Trustees: C. S. Wigfall A. Edwards, O. M. Blount, M. S. Bennings, Wm. D. Thomas, B. J. Johnson, Frank Johnson, A. Edwards, Jno. Green, N. S. Kimball, Geo. Hankinson, C. C. Green and H. B. Sweet.

Every member is requested to bring a basket for the afternoon dinner. The afternoon sermon will be preached by Rev. J. W. Tate.

Chicago Church Raised $600,000 In Ten Years

CHICAGO.—Rev. L. K. Williams, pastor of Olivet Baptist Church, was feted on the mortgage burning at the church last week.

Reports showed the church had raised $600,000 in ten years. A choir of 200 under E. M. Boatner, sang.

GADSDEN, ALA.

AUG 1926

The colored people of Alabama City Sunday dedicated a new $15,000 church which is a credit to them and is conclusive proof that the better element of the race is a fixture in the South.

One of the white speakers on the program said that a church is the greatest influence for good in any community and he spoke the truth. Negroes who regularly attend and support some church are rarely ever found in police court or facing a jury. They are usually home owners and home owners, regardless of race, color or previous condition of servitude, invariably make good citizens. We happen to know that one church in Gadsden wields more influence for good among negroes than all other agencies combined.

Abyssinian Church Service Broadcast By Hotel McAlpin

From 3:30 to 5 P. M. Sunday afternoon, the Abyssinian choir and pastor held a service in the old Chinese Theatre, 5-7 Doyers Street, New York.

The services were broadcasted by Hotel McAlpin and more than a half million people heard the singers and the preacher within a radius of 1,000 miles. Aside from the great audience that occupied every available space in the building. Telegrams of congratulations have come in from different parts of the country from those who tuned in on WMCA. Perhaps no other colored church in America has ever had such a large audience. The following order of service was rendered:

"God Will Take Care of You;" scripture lesson; "Couldn't Hear Nobody Pray;" prayer; "One Thing Have I Desired," anthem by the choir; sermon, "The Value of An Ideal" by the pastor, A. Clayton Powell; "Rock of Ages," rendered by the Abyssinian Baptist Church Quartet; "Inflammatus," anthem by the choir.

The audience was so pleased and stirred by the service that the choir had to sing several gospel songs and jubilee selections, including "It's Me O Lord," "Standing in the Need of Prayer."

Dr. Powell preached to a capacity audience in his own church Sunday morning, while Rev. Willard Monroe, who was ordained last week, spoke to an overflow audience in the lecture room.

Rev. Monroe spoke again in the evening on the "Deeper Note," after which the pastor baptized twenty-six persons. The offering for the day amounted to $720.

Dr. Kelly Miller of Howard University will deliver one of his famous lay sermons this Sunday evening.

Church – 1926

Baptists.

Lott Carey Annual Report

The 1924-25 annual report of the corresponding secretary, Dr. A. A. Graham, of the Lott Carey Baptist Foreign Mission Society has been received. It affords a concise statement of the concrete achievements of this society in the field of missions; achievements which must encourage and inspire the disciples of the Christian gospel to renewed and sustained zeal in their cause, and elicit the admiration of the secular public.

In Africa, in Haiti and in Russia, the report shows, the Lott Carey Society is slowly but surely penetrating the pagan veil with the influence of the Nazarene; but with all the society has accomplished, certainly a great deal, the eventual realization of the program to which it has addressed its future efforts will constitute a magnanimous achievement for world civilization. When one reads the report, there is no wonder that the Lott Carey Baptist Foreign Mission Society is viewed as the capstone of Negro missionary effort, and that public confidence in the society and its aims increases with the passing of the years.

If there be a man or woman who at times gets that holy feeling of world kinship, let him read the annual report of the Lott Carey Society and live for a few moments with the peoples of Africa, Haiti and Russia.

METROPOLITAN BAPT. HAD $18,000 BUDGET

900 Actual Members Contributed About $20 Per Capita During Year 1925

MANY IMPROVEMENTS LISTED LAST YEAR

$2500 Pipe Organ And Modern Baptismal Pool Among New Items

The budget for the Metropolitan Baptist Church, Mosher and McCulloh streets, for 1925 was $1h,000, about $20 per capita of membership, according to reports just made public by the pastor and officers.

This money was raised by about 900 actual members, according to the pastor, the Rev. J. H. Green, who stated that during the three years of the church's existence about 2,000 members had been placed on its roll.

The church was organized in 1922 with three members to which were added about 600 who followed the pastor from the Enon Baptist Church.

$3,800 Salaries

The report showed that $3,800 was paid for salaries during 1925 and $1340 for light and fuel. Improvements listed include installation of lights $800; new organ, $25000; new baptismal pool with modern heater, $90; piano, $500; chairs, gas stove and kitchen equipment, $710. $900 was contributed to foreign missions.

The church building, which was purchased from the Orthodox Jewish congregation is valued at $55,000, according to the pastor. After paying all expenses there was a balance of $200 reported in the treasury.

Lott Carey To Dedicate $100,000 D. C. Building

By N. B. DODSON

Washington.—Lott Carey Foreign Baptist Missionary Society will dedicate its new headquarters building here February 12 at 1501 Eleventh Street, N. W.

The property cost $100,000 and was acquired by the Lott Carey officials less than a year ago. This organization does foreign mission work exclusively and supports missionaries in Liberia, Haiti, South Africa and Russia. More than forty workers are distributed for native uplift in these four districts.

Dr. A. A. Graham, the Woman's Auxiliary, the Junior Society, business and industrial are all in the layout of space.

The executive committee will meet at 10 o'clock Friday morning for the transaction of important business and to make any necessary changes in the dedicatory program.

The dedicatorial exercises will begin at 10 o'clock with the Rev. Dr. W. T. Johnson of Richmond, Va., presiding. Dr. J. C. Taulton of Donors, Pa., will read the scriptures and Dr. F. R. Mason of Salisbury, N. C., will deliver the invocation. Dr. Bullock of this city will deliver the introductory address, followed by Mrs. J. M. Randolph, president of the Woman's Auxiliary. Music will be furnished by the Lott Carey quartett. Dr. W. H. Stokes of Richmand, Va., will introduce the president, Rev. Dr. C. S. Brown, who will deliver the dedicatorial address. The dedication proper will be by Dr. J. Milton Waldron.

The evening session will be held at the Third Baptist Church, Fifteenth and G streets. Mrs. Pattie G. Shepard will preside. Dr. A. A. Graham will speak on "Facts About the Lott Carey Society." The choir of the church will sing and there will be remarks by representatives of the oLtt Carey Convention and a general financial rally.

FEB 15 1926

FIRST NEGRO SUNDAY SCHOOL

Declared to Have Been Started Here in 1826

Not only was the first Sunday school for the teaching of the Bible ever organized in the world formed in Savannah, by John Wesley when he was in charge of Christ Church here, half a hundred years before Robert Raikes established the first Sunday classes for the teaching, reading and writing in England, but the first negro Sunday school in North America, and therefore the first in the world, was established in Savannah.

Authority for this statement is in the recently published history of "The First African Baptist Church of North America," written by Rev. Edgar Garfield Thomas of Savannah. From his history is this paragraph:

"In the year 1826 (just one hundred years ago) the first negro Sunday school in North America was started in this church, the First African Baptist of North America. The initiative was taken by the Independent Presbyterian Church whose superintendent, Lowell Mason, appointed George W. Coe, John Lewis and James Barr to undertake the work with the colored people in the First African Baptist Church. Mr. Coe was superintendent until his death when he was succeeded by William Bee. The average attendance of this school was about 200. Sometimes they were divided into classes, and then at times the superintendent gave instruction from the desk. Special emphasis was put upon behavior and obedience. Each scholar was asked to bring from his master a certificate of good behavior for the week. Those who were fortunate to have such certificates were made to stand that they might be complimented before the school and inspire others to follow their example. As a token they were given tickets with Scriptural texts. Those reported as having been bad during the week were made to stand also to blush in shame and perhaps receive a reprimand. These white brethren presided over the Sunday school until Dec. 27, 1835; after that date the church itself maintained the school with great success."

STREET PREACHING BUILDS UP NEGRO CHURCH IN HARLEM

The Rev. R. C. Lawson Tackles Worst District and Organizes Congregation in Six Years

HELPING HAND EXTENDED TO ALL WHO ASK AID

Cleveland Murder Causes Increase of One Lynching in the Total of 17 for 1925

By Lester A. Walton

The lower east side has its Bowery missions, the lower west side its McAuley missions. Upper Harlem, in the Negro section of New York, also has its organizations engaged in the work of rescuing the perishring and caring for the dying. Among them is the Refuge Church of Christ of the Apostolic Faith, at Nos. 52-54-56 West 133d Street.

Six years ago the Rev. R. C. Lawson resigned as pastor of a congregation in Columbus, O., and came to New York to put over his "practical program for God and humanity." To get in intimate touch with the disreputable elements of the race who had departed from early teachings was one of his chief aims.

In the beginning the street was his place of worship, the curious pedestrian his congregation. He directed his energies largely to the conversion of backsliders and scoffers.

After conducting open air meetings for a week services were continued in the home of a friend in West 131st Street. Within a short time the quarters became too small and the congregation found it necessary to seek a larger home.

The Rev. Mr. Lawson first thought of establishing his church in the Columbus Hill District, in that section known as "San Juan Hill." But he concluded Harlem was the field for larger service.

Picks Out "Beale" Street

At that time 133d Street, between Fifth and Lenox Avenues, nicknamed Beale Street, bore the reputation of being one of the worst blocks in Harlem, if not the worst. Its respectable citizens repeatedly were complaining to the police about women of questionable character openly accosting passersby, of the indecent language of men under the influence of liquor and the promiscuous shooting of craps anywhere at any time.

The Rev. Mr. Lawson decided to settle in the very midst of this hectic and lawless environment. Instead of waiting for those drinking the dregs of sin to come to the church he took the church to them.

With the co-operation of friends and followers, $3,000 was raised, on which payment was made on the three houses in West 133d Street, valued at $24,000. From time to time extensive improvements have been made on the property amounting to $45,000. Besides a large auditorium, there are three stores, private offices and three apartments on the top floor, one occupied by the pastor and family and the other two by widows who are

members of the congregation.

"Beale" Street is a different thoroughfare to-day than six years ago. It has donned the garments of respectability. Lawlessness is no longer rampant. Many men and women who were indifferent as to their conduct and mode of living have mended their ways and are active members of the Refuge Church of Christ.

Wins Over Prizefighter

In his crusade for the fallen the Rev. Mr. Lawson brought into the fold several well-known local characters. One was William Tibbs, a prizefighter, known as "Kid Lewis." Tibbs, to-day an enthusiastic church official, is studying for the ministry. In the choir is Ulysses Wilson, a former buck and wing dancer who was in vaudeville abroad and in this country for many years, and also several former female cabaret singers. One young woman member who at one time sang for devotees of night life entertainment is in Charleston, S. C., conducting revival services.

The Refuge Church of Christ also is utilitarian in purpose. Reaching out and grasping the hand of the most disreputable or vicious character is not its only credo. "Help give the Negro economic legs," is another. "The church should have a business idea injected into religion, making it economically independent as far as possible," says the Rev. Mr. Lawson, who thinks the real purpose of Christianity is to develop character so that one may be aided economically as well as spiritually. He does not believe Christianity is most impressively expressed in artistic church architecture. "The keynote of Christianity is service. If a church is free of debt it can render far greater service than when carrying a financial burden," is his view.

In accord with his utilitarian ideas the Refuge Church of Christ owns and operates a grocery store, printing shop and help wanted office. The net proceeds go into the treasury of the church for its maintenance and the carrying on of its activities.

No person "down and out" is turned away if his appeal is a worthy one, for the Rev. Mr. Lawson asks: "What's the use of one talking about where he is going to spend eternity when he does not know where he is going to spend the night."

One of the last to be given temporary shelter at the Refuge Church

AFRO-AMERICAN NOTES

In this department a request has been made on several occasions for Pulpit Bibles. Requests before have been answered with a very generous supply. Those Bibles already sent have supplied needy churches for which we are very grateful. However your influence could be very much increased if there were at least half a dozen more Bibles sent to headquarters, to be given to these churches, waiting for them. Will you look around your homes and see what can be done?

An appeal was made last year for theological books that pastors had in their libraries. A reply came from the southern part of the State granting a set of Clark's Commentaries, which were promptly sent to the Northern New Jersey Railroad. These have been of great service to the young men who are there studying for the ministry. A number of the pastors promised Missionary Secretary Jones that they would scan their personal libraries and see what books they could give to this worthy institution that is doing so much to help improve conditions among our future pastors and leaders. Will you not send a book or two by November 15th to headquarters so that you can make your contribution to the progress of this missionary work right here at our own doors? Thank you!

We are confident that all pastors are very busy planning and directing their own church work, but we are certain that great good could be done, wherever the New Jersey Baptist Convention pastors had opportunity, if they would present the cause of Stewardship to the Negro pastors and churches. A word dropped along this line would be very helpful both to the churches and to the denomination. "Am I my brother's keeper?" Surely those already knowing the spiritual benefits from discharging their obligation of Stewardship would find it a great profit to help lift the veil from the benighted eyes of their brother. Solomon has well said, "Words fitly spoken are like apples of gold in pitchers of silver." Surely no word can be more fitting than wherever possible to mention the need of a better type of leaders in the future, and our colored brother discharging the obligation of Stewardship.

AFRO-AMERI

The Afro-American [illegible] nder the direction of Pastor E. [illegible] r of the First Church, Camden, and [illegible] . E. Fowler, of Haddonfield, have rendered valuable assistance in the renovating of the Tabernacle Baptist Church at Ocean City; $5,960 was the cost. Five thousand dollars of this money was loaned by the First National Bank of Ocean City and $960 was raised by Pastor Rev. Joseph T. Payne and the congregation. This church takes care of a large summer membership; over fifty were "season members." That is, they were under the "watch care" of the Tabernacle Church during the summer. When the members leave for their winter homes the Tabernacle Church issues a letter to their home church. This Colored Baptist Church is making substantial progress in accessions by letter and baptism, in missionary offerings and in making a valuable contribution to the summer and winter population of this growing seaside resort.

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LOTT CAREY CONVENTION SELECTS RICHMOND, VA.

Brooklyn, N.Y.—The Lott Carey Baptist Foreign Mission Convention closed its 28th annual session here Sunday, September 14th. The session from the points of attendance, enthusiasm and finances was the most successful in the history of the organization.

All of the sessions were held in Holy Trinity Baptist Church.

Richmond, Va., was selected as the next meeting place. The Sixth Mt. Zion Baptist Church will be the entertaining church. The convention will meet before the first Sunday in September, 1927.

LOTT CAREY BAPTIST CROWD IN NEW YORK

New York, Sept. 3.—More than five thousand persons are in the city to attend the 29th annual session of the Lott Carey Baptist Foreign Mission convention which convened Wednesday morning at Holy Trinity Baptist church, De Kalb Ave. and Franklin.

Special trains from Illinois, North and South Carolina and various parts of the South brought the delegates and their wives and friends here. Rev. Dr. T. S. Harten, pastor of Holy Trinity church is acting as the entertaining pastor and general chairman of the convention.

Tuesday evening a preconvention musical program was rendered at the church. Wednesday morning the convention was called together by President C. S. Brown. Rev. S. S. Thurston of Charlottesville, Va., responded to the address of welcome. The annual sermon was delivered by Rev. J. H. Clark, pastor of Ebenezer Baptist church of Chicago. The morning session concluded with the introduction of officers.

Dr. W. T. Johnson of Richmond, Va., gave an interesting talk on the work the mission is doing throughout the world. Other speakers were Dr. J. R. Wynn of Fort Worth, Texas; Dr. Elliott of Baltimore, Md.; Dr. Mason of Salisbury, N. C.; Dr. J. S. Earle of Spartanburg, S. C.; Dr. R. L. Matthews of Stamford, Conn.; Dr. A. A. Graham and Dr. C. M. Long of Orange, N. J.; Dr. C. O. Bullock, Dr. R. D. Epps and Dr. J. H. Moore.

The biggest event on the program is the mammoth religious parade to be staged Friday evening, starting from Holy Trinity church, the delegates will march to Kismet temple. All delegates, their friends and Brooklynites will participate. Rev. Mr. Harten says it is the first of its kind ever attempted to be staged here.

Mayor Jimmy Walker and Police Commissioner McLaughlin have been asked to appear on the program at the temple.

Lott Carey Foreign Mission Body Raised $37,000 In Brooklyn

With receipts amounting to nearly $37,000, the Lott Carey Baptist Foreign Mission Society closed its 29th annual convention Friday evening, September 3 with a mass meeting held at Kismet Temple, Brooklyn, which was attended by 4,000 people.

Dr. A. A. Graham presided, and in his opening address made an effective appeal for funds for foreign work which was responded to in the amount of $1,650.

Dr. Graham sailed yesterday, this week on the Mauretania to attend the World Foreign Mission Conference on Africa, promoted by the English Baptist to be held at Le Zoutte, Belgium, as the accredited delegate from the Lott Carey F. M. S. of the U. S.

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Catholic.

CITY BOWS IN TRIBUTE AS MILLIONS OF ALL RACES ATTEND GREAT CHURCH MEET

By EVANGELINE ROBERTS

Chicago is under a spell. Its usual impassiveness; its satiated indifference is gone. Instead there is an awed respectful attention. The scepter of the mighty church of Rome has been waved and its subjects are captivated. The announcement two years ago that this city would act as host to the 28th Eucharistic congress occasioned but a passing interest outside of Catholic circles. But as the time drew near and the shadow cast by the coming event assumed such gigantic proportions the enthusiasm became catching and details of the gathering were widespread.

"Our beloved son, John Cardinal Bonzano, who representing us with solemn rite, shall preside over the congress in our name and shall take part in its ceremonies," read the message of Pope Pius XI to George Cardinal Mundelein, archbishop of Chicago and principal sponsor of the congress.

Press Heralds Meeting

The press of the country heralded the approach of the princes of the church who were coming with great splendor from the four corners of the earth to be joined by thousands of priests and laymen from every part of the world.

June 11 New York gave the papal legate and his imposing entourage a regal greeting. That day six of the highest ranking dignitaries of the Catholic church paid their respects to Cardinal Hayes, archbishop of New York. Their number was increased to nine before they reached Chicago.

"I am delighted and happy to be here again," Cardinal Bonzano said after he had given his formal statement of greeting to Cardinal Hayes. Cardinal Bonzano first came to America as apostolic delegate in 1921, when he was titular archbishop of Mitelene. He was recalled to Rome in 1923 and made cardinal.

In the meantime Chicago was gaining new impetus with every report of the activities of the approaching guest. The city took on a festive air. In windows and throughout the broad streets were the shield and flags of the congress All plans came to a speedy and satisfactory end and there was nothing to do but check up on arrangements, lavishly and perfectly completed.

The usually crowded streets became congested as thousands of pilgrims poured in. On foot, in caravans from near and far they came to take up positions as vanguards to the greatest religious army the new world has ever seen.

The demonstration which had continued for days in New York reverberated to Chicago and on the morning of June 17 the "Cardinal Special" arrived in all its crimson glory, bearing in its luxurious "cathedral on wheels" the ambassador from Rome and nine other red robed princes of the Roman Catholic church.

Hours before the scheduled time increasing throngs lined every vantage point along the way, while hurrying crowds shifted excitedly here and there in an effort to jam into any space allowing a glimpse of the famous train.

Mounted police, national guardsmen, bands, Knights of Columbus, churchmen, Boy Scouts, laymen and hundreds of other participants passed on to the starting point of the parade on the outer drive of Grant park. Everywhere were glittering decorations. The gold and white papal colors and the cardinal reds flew with the Stars and Stripes.

Cardinal Mundelein Hailed

Cardinal Mundelein, archbishop of Chicago and sponsor of the congress, was hailed as he came down the private stairway on the 11th St. bridge. He was attired in the scarlet robes of his office and wore the broad brimmed Roman cardinal's hat. Each of the nine cardinals aboard the special train was similarly attired.

Pealing church bells, augmented by the blowing of sirens on lake and river boats, tooting horns from hundreds of cars and above all the loud call of the locomotives announced with a demonstration unparalleled in Chicago's history the picturesque approach of the red special.

An enthusiastic outburst swelled into a prolonged shout, echoed by thousands not near enough to see the striking figure of Cardinal Bonzano as he stood on the observation platform smiling a welcome. His hand was extended in the benediction which he had given all along the route.

As he stepped from the car he was greeted by Cardinal Mundelein. Then Mayor Dever, after kneeling and receiving the apostolic blessing, extended the welcome of the city. Among the prominent laymen who formed a welcoming committee were Jesse Binga, Thomas J. Reid, Sheridan Wilkinson and Morris Adler.

A surging mass surrounded the imposing group, and as many as could pressed forward with bared heads to kiss the hand of the papal legate. Many fell to their knees.

The guard of honor, headed by Judge Marcus Kavanagh, led off the procession, which took its course past the thousands of spectators, north on Michigan Ave. to the cathedral of the Holy Name, where Cardinal Mundelein delivered the address of welcome.

Welcomed at Cathedral

"We welcome you because for us you represent the successor of St. Peter in person during these great and joyous days of the Eucharistic congress; but we welcome you, too, for your own sake and the place you hold in our affection and our regard," Cardinal Mundelein said in part.

Following are the visiting cardinals who came on the special train:

Cardinal Patrick O'Donnell, primate of all Ireland.

Cardinal Patrick J. Hayes, archbishop of New York.

Cardinal Alessius Charost, archbishop of Rennes.

Cardinal Reig y Casavona, archbishop of Toledo and primate of Spain.

Cardinal Louis Ernest Dubois, archbishop of Paris.

Cardinal Denis J. Daugherty of Philadelphia.

Cardinal Michael von Faulhaber, archbishop of Munich.

Cardinal Frederick Gustavus Piffl, archbishop of Vienna.

Cardinal John Czernoch, archbishop of Strigonia and primate of Hungary.

Welcomed at Coliseum

Friday night 16,000 hailed the primate at a civic fete in the Coliseum, when those historic halls housed the most significant assemblage in its history.

"The progress of the United States is built of religion," read Secretary of Labor Davis, who delivered the message of President Calvin Coolidge. "If there is any prejudice against Catholicism in America," he added, 'it comes from persons who make a specialty of prejudice, and like all other countries, we have a few who do."

Mayor Dever spoke in behalf of the city, Governor Small for the commonwealth. The meeting was one series of enthusiastic expression of deep import. All creeds and races cheered the speakers and visitors, who represent the highest ideals of our civilization.

The laity found it impossible to distinguish between archbishops, bishops and monsignors, whose strange dress, strange languages and strange faces blended into an amazing whole.

Again as one the audience rises to its feet as the white surpliced Paulist choristers make bright the path of the legate and his escort, Cardinal Mundelein.

Cardinal Bonzano Speaks

Cardinal Bonzano is tall, with the handsome darkness of his Italian parentage. He slowly made his majestic way through the kneeling multitude, waving a blessing as he passed. In answer to the greetings he replied in part:

"This extraordinary manifestation of faith, reverence and love for God in the Holy Eucharist is the love and attachment of the child to its father, of the creature to its creator, of fallen man to his redeemer.

"I wish to say, never, never, can I forget the enrolling spectacle of this evening. This assemblage, made up of the representatives of every belief, is a magnificent exemplification of the universal truth that great minds and noble hearts never fail to recognize and admire greatness and nobility in others.

"Again I ask you to accept my most grateful acknowledgment of your generous tribute of respect and esteem, not to me, but the one whom I represent, his Holiness, Pius 11th, the greatest and most potent spiritual and moral force in all the world."

All day Saturday the faithful went to confession that they might make one of the flowers in the spiritual boquet promised by Cardinal Mundelein when he petitioned the pope for the congress at Chicago.

Sunday morning at 5 a. m. every one of the 367 Catholic churches celebrated a pontifical high mass with a bishop at the altar.

St. Elizabeth's Parish

And the glory and splendor which pervades this wondrous meeting shines radiantly over St. Elizabeth's Catholic parish, where for days pilgrims from everywhere have been calling and paying their respects to Father Joseph Eckert, pastor of the church.

Ardent parishoners warned their friends to be early for seats, nay, even standing room, would be impossible to get. The Rt. Rev. R. O. Gerow, bishop of Natchez, Miss., was the celebrant. There were nuns, "our own nuns," and seminarians from St. Augustine's mission house, Bay St. Louis, Miss.

Never has the beautiful St. Elizabeth's beheld such magnificence. Four knights of the Catholic Order of Foresters in brilliant uniforms acted as an honor guard to the bishop, dressed in the full regalia of his exalted office. His assistants were our Father Norman A. Duschette, the young priest, who chanted the first solemn high mass in the church a few months ago, and our Father Stephen Theobald, pastor of St. Peter Claver's church at St. Paul, Minn. With the bishop they occupied the crimson draped thrones.

The altar soon became a colorful pageant; the congregation a praying mass, as the sweet voices of the choir chanted the responses. Lending great dignity to the beautiful ceremonial were the following visiting prelates in lovely vestments:

Rt. Rev. Msgr. John P. Chidwick, New York; Rev. Francis L. Rogers of Maryland; Rev. P. J. Fitzgellen, Columbus, Ohio; Rev. Peter Wodarkei, Budapest, Hungary; Rev. Joseph B. Glenn, Richmond, Va.; Rev. A. Rinke, Minnesota; Rev. Elmbach, Macon Ga.; Rev. David McAstoiker, San Jose, Calif.; Rev. William Cremers, Techny, Ill.; Rev. L. A. Pawlouski assisted Father Eckert. Fifty brown acolytes formed a half circle within the altar rail.

Father Theobald, who gave a short sermon, brought before his hearers, the significance and central aim of the meeting, which he said, transcended all else. Thousands received the sacrament.

When the long and impressive services came to a close the throngs hastened outside to get into the picture being taken for the permanent record of the congress.

Respectfully curious groups gathered about the four gentle dark-skinned sisters. Many had never seen our sisters of the Catholic church; others did not know they existed.

In calm, soft voices they answered the many questions and returned startled little greetings. They told over and over that they were from the Holy Family convent at New Orleans, La., and were the Oblate Sisters of Providence at Normady, Mo.

Nothing ruffled their modest demeanor as they returned the gazes and posed for pictures. Then they were two of our seminarians from the mission house. Fine, cultured chaps, who carried themselves with poise, reflecting the cultural environment of their surroundings.

As Bishop Gerow said in a short interview with the writer, "The Catholic program is fundamentally an educational one." The bishop is keenly interested in the seminary, where 32 of our youths are studying for the priesthood. He spoke of the plans for more schools now under way and expressed gratitude to the Negro and Indian board at New York, which has done and is doing so much for our missions. "Without their help," he said, "we would have to close." Dr. Kramer, a secular priest, is head of this organization.

At 11 a. m. the Cathedral of the Holy Name was transformed into a jewel casket from which waved garlands and flags of all nations. A flood from myriads of lights glowed upon the gold and white altar and reflected upon the 12 thrones made ready for the 12 cardinals representing kingdoms and republics. In the extended sanctuary archbishops and bishops occupied closely arranged seats covered with purple.

When the three thousand prelates, clergy and press men were admitted there was room for no more. Without with bared heads and beating hearts half the world and his brother stood in silent tireless attention watching the dazzling array and drinking in the haunting refrain of the immortalle music.

For this was the day when the official representative of the pope was formally welcomed and installed.

Rev. Msgr. Dennis J. Dunne, D.D., of Chicago read the papal brief.

Enthusiasm at Mass Meeting.

At 3 p. m. sectional meetings were held in every parish. St. Elizabeth's turned out en masse and with a register of more than seven hundred out-of-town congressionists, the hall was filled to overflowing.

Rev. Stephen Theobald presided and introduced Bishop Gerow, whose kindly n-ein and friendliness had endeared him to the parishioners ever from the first brief meeting.

"He is our friend and the best bishop we ever had," commented those who came under his supervision in the South.

When the ovation ceased, Bishop Gerow said, "I cannot sufficiently express my happiness on this occasion. When I first planned to come to the congress, I wrote to a friend, asking if he could accommodate me with a place to eat and sleep. He welcomed me heartily, but when I received Father Eckert's invitation, I was delighted.

"Throughout my priestly life, I have been in close association with you. I was born and reared in Mobile, Ala. A number of my training years were spent in Maryland. Before my appointment to the Cathedral, I was assigned to St. Joseph' parish at Pensacola, Fla., which is composed almost entirely of members of your Race.

"There I received my first sick call. There I administered to the dying and officiated at my first funeral. After my call to the Cathedral I found a number of worshipers, so I feel at home with you.

"For months we have been talking of the Eucharistic congress at my home. The occasion which brings us toegtehr is a tremendous one, which, I fear, people here are too close to see the magnitude of.

"We come not to worship the pomp and circumstance of the participants--they are but trapping--but to pay humble tribute and adoration to the one King upon the altar."

Alderman Major Robert R. Jackson, in his welcoming address on behalf of Mayor Dever, paid tribute to the woman who conceived the thought of the congress, Mother Mlle. Tamiser, sponsor of the first of these Eucharist pilgrimages in 1874, which wended its way to the famous shrine of the Grey Penitents at Avignon.

"We invented the word welcome and have not learned how to say 'go away.' We welcome you into our hearts and our homes," said Major Jackson.

Rev. Norman A. Duckette delivered the special theme assigned to each congress, "The Holy Eucharist and the Christian Life." Rev. Father Joseph Glenn, S. J. J., spoke on "The Holy Eucharist and the Catholic Negro," in which he emphasized the need for spiritual as well as educational training, as a necessity for the upbuilding of any race.

"All people are bowing to and adoring the one Christ upon the altar," said Msgr. Chidwick. "That is the solution of all our troubles. If Jesus Christ is not strong enough to bring us together, there is no other way."

Hon. Patrick O'Donnell said, "It must impress every one, regardless of belief, that after more than 1,500 years have run, still the world turns to the Man of Galilee and sings the angel's song." He was answered by a burst of applause.

"This congress is impressing upon the world the fact that the Catholic church is universal and that every man that turns his face toward it is a brother," declared Mr. O'Donnell.

The rendition of "The Magnificant," the song of the church, was followed by an address by Hon. Jesse Binga. In it he complimented the Sisters of the Blessed Sacrament, who, on next Sunday, are sending out the first grad- uates of the St. Elizabeth's high school, which was opened four years ago.

In the deepening twilight, Bishop Gerow, in his scarlet robes, stood on the steps for half an hour, while the devout knelt and kissed his ring and brought their little children to be blessed.

The Holy Hours

Returning at 8 o'clock, found the white stone steps of the church lined with the Foresters, the Holy Name society, the men, women and children of the parish, waiting for the dignitary and his cortege. Inside the church was filled to its capacity.

Candles carried by hundreds of men lighted the way, as the procession of the blessed sacrament marched around the church. Little girls strew flowers and all voices sang the song of praise.

The message of the cross rang over the Soldiers field Monday morning when 200,000 came to the open air mass. This stadium, the pride of a prosperous city, has, under the hands of master, become a resplendent citadel, even fit for the habitation of such a kingly band. The complete cessation of traffic after 10 a. m. increased a hush to the scene, broken only by the steady tramp of thousands of hurrying feet.

Children's Day

Here took place the first general meeting of the congress, designated as Children's day, because a choir of 62,000 children from the parochial schools of the city sang the mass of the angels, under the direction of Prof. Otto A. Singenberger, director of music at the Seminary of St. Mary's of the Lake, Mundelein, Ill. During the solemn high mass, at which His Eminence John Cardinal Bonzano was the celebrant, our children were conspicuous by their brown faces among the sea of whites. Sermon by Most Rev. Michael J. Corley, S. S., archbishop of Maryland.

The magnificent pageant of faith exceeding in beauty and splendor the happiest dreams, made speechless the awed throngs, of which many had gathered before dawn.

Out of the wonder and magnificence of it all lingers the memory of the fresh young voices, catching up the strains from one long kneeling wave made by their white and yellow dresses, they trilled again the glad shout of the "Missa de Angelis" until the wind caught up the refrain and echoed and re-echoed the message of joy and hope.

At night the English speaking group gathered in the Coliseum to look and listen again to the inspiring and uplifting messages from the emissaries.

Pittsburgh polyphonic choir rendered the music. Those who awaited the address by Rev. Augustine Ferdinand Leynaud, D.D., archbishop of Africa, whose distinguished bearded face had been one of the most impressive among the cardinals, were disappointed when Cardinal Charost announced in faltering English that the address would be given in French. "Cardinal Leynaud," said Cardinal Charost, "comes from a church that has had so many saints." The venerable presence of the speaker drew the audience to its feet and he was roundly cheered.

A ripple of amusement stirred the audience when in the midst of the meeting the chairman announced that a "group of Indians, real Indians," were at headquarters looking for Father Eanon of Wisconsin.

Women's Day

Tuesday morning the Catholic women and their daughters held sway at the stadium. Chanting with sweet-faced nuns in the same tremendous outburst of faith the responses of the solemn high mass. Again the processional around the great white throne in the ceremony of the mass, with Most Rev. Paul Giobbe, D.D., apostolic nuncio, United States of Colombia, the celebrant. Other dignitaries who carried on the program were:

William Cardinal O'Connor, archbishop of Boston, Mass., presided.

Address—His eminence, Allessius Cardinal Charost, archbishop of Rennes, France.

Address—Hon. Pierce Butler, associate justice of the supreme court of the United States of America, Washington, D. C.

Address — His eminence, Gustave Frederick Cardinal Piffl, archbishop of Vienna, Austria.

Solemn pontifical high mass — Most Rev. Paul Giabbe, D.D., apostolic nuncio, United States of Colombia, celebrant.

Sermon—Most Rev. Edward J. Hanna, D.D., archbishop of San Francisco, Cal.

The Men Meet

At 8:30 p. m. the third general meeting of the congress was to take place for men only. Every Catholic man in the city was urged to take part in the celebration, and a parade that promises to eclipse all others for uniqueness and strength will be seen when thousands of men march to the stadium, each bearing a lighted candle.

The program will begin with the introduction of the chairman, Anthony Matre, K. S. G., president Chicago archdiocesan unit, Holy Name society; Rt. Rev. Edward F. Hoban, D.D., bishop auxiliary of Chicago and president of the 28th international Eucharistic congress.

Address—Rt. Rev. Augustus Holand, D.D., bishop of Katawice in Upper Silesia.

Address—Rt. Rev. Msgr. Ignatius Seipel, D.D., former premier of Austria, Vienna, Austria.

Address—Hon. Henri Bourassa, editor Le Devoir, Montreal, Canada.

Address—Most Rev. Joseph Palica, D.D., archbishop of Fillippi, vice regent of Rome.

Address—His eminence, Henry Cardinal Reig y Casanova, archbishop of Toledo and primate of all Spain.

Sermon—His eminence, Patrick Cardinal O'Donnell, archbishop of Armagh, priamte of all Ireland.

Solemn benediction of the most blessed sacrament — His eminence, George Cardinal Mundelein, archbishop of Chicago, pontificating.

For Higher Education

Wednesday is higher education day, and the fourth general assembly of the congress. The series of momentuous gatherings will continue to glow and dazzle and inspire, until it culminates in the Eucharistic procession of the blessed sacrament, which will wind its triumphal way along the beautiful shores of the lake of St. Mary. At the name of Jesus one million children of the same father will bow.

Eucharistic Delegate

The Rev. Father Norman A. Duckette, recently ordained priest, together with Father Theobald of Minneapolis, will assist Father Eckert in High Mass at the Eucharistic Congress. Father Duckette was heard here recently when a large congregation received the special blessing of his First High Mass.

DENIES THAT DR. LUCAS WAS SACRIFICED

The Rev. I. G. Penn Gives Facts on Case

Cincinnati, Ohio, June 18.—On the return to the city of Dr. I. Garland Penn, one of the secretaries for schools and colleges of the Methodist Episcopal church, he was shown the comment of Dr. J. B. Redmond at the funeral of Dr. W. W. Lucas in Chicago, which appeared in the Defender of June 5. Dr. Penn expressed deep sorrow over the untimely death of Dr. Lucas and said he had found in his recent travels in the South universal regret among friends and associates of the deceased.

Dr. Penn expressed great surprise that Dr. Redmond should have made such a statement as he did at the funeral which, he said, has no foundation in fact. Dr. Penn has been a member of the general conference of the Methodist Episcpal church for 38 years and [illegible] the church for 30 years, being the senior of our Race in both instances, and he claims to be in position to know. He said: "No one fully acquainted with the history of this matter would say that Dr. Lucas fought alone, making it possible for two members of the Race to be elected to the bishopric of the Methodist Episcopal church.

"The facts are that the Episcopal address delivered by Bishop Wm. F. McDowell of Washington, D. C., at the beginning of the general conference of 1920 at Des Moines, Iowa, contained several references on the race question. It was the longest and strongest utterance that the bishops had ever made up to that time regarding justice for the Negro in and out of the church.

"This epoch making address was followed by memorials or bills introduced in the general conference touching the election of our people to the Episcopacy. The bill which was really considered in the subcommittee and reported out to the standing committee on Episcopacy was introduced by the Washington conference delegation. On the day the bill was reported favorably to the main body of the general conference addresses were made by several persons, of whom Dr. Lucas was one. The chairman of the standing committee who presented the report to the main body was Dr. David G. Downey (white) of New York. His speech will be long remembered. The general conference with but few negative votes approved the action of the committee and two men of our Race were later elected to the Episcopacy.

"It is at least 'wide of the mark' for Dr. Redmond to say that after 'winning this victory for his Race, fighting alone, those who profited by it forgot to remember him' and he became, according to Rev. Redmond, the 'sacrificed man.' Such an indictment of the Methodist Episcopal church in general and the two well known and successful bishops in particular, should not go unchallenged. I chance to know from conversation, with one of the bishops that he contemplated giving Dr. Lucas one of the best appointments in the Mississippi conference. The doctor sought a leave of absence rather than return to the South. He never gave the bishop a chance to do anything for him. His failure to be elected to the editorship of the Southwestern Christian Advocate was due to the fact that his competitor, who was elected, had by several of his addresses before the general conference gained popularity and favor. One of these statements was made a few days before the balloting for editors begun. In the race Dr. Lucas received less votes than the present editor, but was not 'sacrificed.' One cannot understand how such a statement could be made, except that godd judgment was sacrificed to the emotions of the hour."

Colored Catholics Meet December

Washington, D. C., November 15—The Second Annual Convention of the Federated Colored Catholics of America, to be held in St. Augustine's Church this city December 5th and 6th, at which time delegates from thirty-five states will discuss problems of interest to the Catholic Negro laity, arouses a recollection of the status of Negro Catholics in America. In brief, the Negro Catholic church membership, etc may be summarized as follows:

Eight Negroes have been ordained as priest and assigned to work in the Unitde States. There are between 250,000 and 300,000 Catholic Negroes in the United States; 87 churches with resident pastors and schools; 132 churches; 22,000 Negro children in parochial schools; 134 Catholic Negro schools; 5 Catholic Negro academies; 3 Catholic Negro industrial schools; 11 Catholic Negro orphan asylums; 7 parochial high schools; 2 colleges for training young men for the priesthood; 175 priests whose lives are devoted exclusively to Negro work; 50 priests who are giving partial time to Negro work; 20 sisterhoods represented in Negro work; 700 sisters working exclusively in Negro work; 66 schools received aid from the Catholic Board of Mission Work among Colored People; 160 Negro sisters, Obligates of Providence, Baltimore, Md., established in 1829; 151 sisters of the Holy Fmaily, New Orleans, La., established in 1842; 12 Handmaids of the Most Pure Heart of Mary, Savannah, Ga., estableshed in 1912; 5 Negro graduates from Catholic Colleges.

There is the National Catholic Association for the Advancement of Colored People, St. Joseph's Society for Colored Missions; The Society of Divine Word; the Congregation of the Sisters of the Blessed Sacrament for Indians and Colored People; The Knights of Columbus, Holy Name societies, and a large number of other local bodies, affiliated with and under the parent church.

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Catholic.

THE Federation of Colored Catholics of America, representing the principal organizations of Catholic Negroes in the United States, convened in Washington during December. At the solemn high mass which opened the conference, the Very Reverend Ignatius Smith said:

"I trust that this convention will startle the country into an appreciation of the social, religious and economic problems affecting Negroes of America and mobilize the forces for their solution. In the Catholic Church they have a harbor of refuge that will carry them surely and safely to the realization of their highest ideals."

T. W. Turner, of Hampton, who was re-elected president, presided at the sessions at which some 300 members were present.

EIGHTH CATHOLIC FATHER SINGS MASS

Washington—Father Norman Duckette ordained February 7th sang his first mass at St. Augustines Sunday. He is the eighth colored man to be ordained in the Catholic priesthood in the U. S. Six of them are still living. The others beside father Duckette are Fr. Charles Uncles, P.R. John Dorsey, Fr. Joseph Burgess, Fr. Stephen Theobold, Fr. Joseph John.

CHANTS FIRST SOLEMN HIGH MASS

—P. & A. Photo.

For the first time in the history of Chicago a newly ordained Catholic priest of our race, Father Norman A. DucKette celebrated his solemn high mass at St. Elizabeth's Roman Catholic church, 41st St. and Wabash Ave. He is the first of his race to be ordained in the Detroit diocese, the second secular priest and the seventh to be ordained in the United States. He has been appointed to Detroit parishes. Father Norman A. DucKette, celebrant; Father Joseph F. Eckert, deacon, and Father James, subdeacon.

NEW YORK CITY TELEGRAM
MARCH 5, 1926

Pope Declares Equality of Negro and White Clergy

ROME, Friday (U. P.).—Pope Pius today urged the equality of white and negro missionaries in an encyclical letter distributed to bishops throughout the world.

The Pope urged that missions be supported and that no efforts be spared in encouraging youths to devote themselves to missionary work. He directed that the colored clergy be considered as equal to the white clergy and that they be entrusted with the same powers, offices and dignities.

CATHOLIC WORLD IS LOOKING TO CHICAGO

Great Eucharistic Congress To Be Held There In June

A MILLION DELEGATES EXPECTED AT MEET

All Races And All Countries Represented In World Assembly

The religious interests of the tongues are being centered on Chicago and all races and the great twenty-eighth international EUCHARISTIC CONGRESS which will be held in Chicago, June 20 to 24.

Not only the Roman Catholic Church, but all religious groups will be interested in the significance of this great gathering, which is held for the first time in the United States.

Colored Catholics in this country as well as from other sections of the world will be among the one million delegates to this meeting. In view of the fact that the underlying purpose of this organization are to create the spirit of charity and fellowship, to bring the great units of mankind together and to level the opportunities of racial groups, Negro Catholics in America, as well as other denominations will be highly interested.

Catholic dignitaries the world over will be able to study race relations in this country at first hand, and it is believed that the Christian influence of the Catholic Church will be felt as a result of this meeting.

Chicago may also look upon the EUCHARISTIC CONGRESS from a business standpoint. It will give the city a world-wide advertising which the publicity accorded our commercial exploits could never give it.

Ethiopian Priest Is Beatified

Rome, Oct. 3.—The second cycle of the 1926 beatifications began this morning at the Vatican with the formal raising to the honor of altars the Venerable Abba Cheba Michael the Abyssinian priest who died a martyr in 1855. The beatification occurred with the customary ceremonial. The Pope in the afternoon descended to St. Peter's to pray before the image of Saint Chebre who is the first Ethiopian to be beatified. Other beatifications will be held in the forthcoming Sundays in October.

PACK CHURCH TO HEAR NEW PRIEST CHANT FIRST MASS

By EVANGELINE ROBERTS

An air of expectancy which had hung for days over St. Elizabeth's Catholic parish culminated Sunday morning in a religious celebration unique in the history of Chicago when a newly ordained Race priest chanted his first solemn high mass. Rev. Norman A. DucKette, ordained Feb. 7 at the Cathedral of Sts. Peter and Paul, Detroit, Mich., was the celebrant. He is the second secular priest of his race in the country. Rev. Stevens Theobald, pastor of St. Peter Claver's church, St. Paul, Minn., was the first.

The crowd, approximating five thousand, the majority of whom were white, packed the church to "standing room only" and blocked street traffic for hours before the time set for the ceremonies. Hundreds of late comers were turned away for lack of space.

A tense stillness was broken by the soft strains of stringed music. The members of the order of the Blessed Sacrament entered, and behind them little flower girls dressed in bridal white, carrying wreaths of orange blossoms, formed an arch down the center aisle.

Solemn Procession

Out of the sacristy came the processional on the way to the rectory next door, where waited the young priest and the officiating clergy. Behind the cross bearer marched 24 black robed young acolytes, bearing lighted candles, their brilliant red ties sounding an exalting note.

Back slowly through the throngs returned the imposing group led by Rev. Mr. James, master of ceremonies; Rev. Mr. Pawlowski and Rev. Mr. Woindl. Then came Rev. J. F. Eckert, S. V. D., pastor of St. Elizabeth's Catholic church. At his side, clad in violet and gold embroidered vestments, walked the slim brown figure of Rev. Norman A. DucKette.

As he was led up to the marble and gold altar, sparkling with beautiful lights and his soft voice began the intonation of the solemn liturgy of the Catholic church, the most curious must have felt the impressiveness of the scene.

Congratulates Race

Rev. John Handly, C. S. P., widely known missionary and lecturer, began his sermon by quoting "Youth," a poem written by Langston Hughes whom he termed "one of the most brilliant poets in America."

Gets Special Blessing

After the sermon Father Duckette gave the special blessing of a newly ordained priest, first to the clergy, then to the congregation. Sunday evening he was tendered a reception at the hall by the societies of the parish. Hon. Patrick H. O'Donnel was the principal speaker. Rufus A. Skinner was master of ceremonies.

ceive holy orders in Detroit diocese, and the seventh priest of his Race to be ordained in the United States since Father Tolton, who organized and was the first pastor of St. Monica's church in Chicago, 35 years ago. He left Monday for Detroit, where he has been assigned.

Roman Catholic Church To Proselyte Negro In South As Means To Winning Dominant Place In American Religion

Boston Audience Hears Address By Virginia Priest, Lineal Descendant of George Washington's Brother, Who Says Catholic Church Should Welcome Negro To Its Fold

That the Roman Catholic Church in America is paying special attention to needs of the Negro in the South is evidenced through expressed interest by various officials of that church on recent public occasions, two notable events being a meeting of the Catholic Union of Boston and the annual communion and breakfast of the Holy Name Society, No. 38, at Church of St. Thomas the Apostle, 118th street and St. Nicholas avenue, New York City.

At the latter function, held Sunday, March 28, Judge William D. Cunningham, formerly of the Court of Claims, declared in his address that the Roman Catholic Church could not fail to become the dominant religion of the country if the Church would grasp the opportunity to convert the Negroes of the South.

The Boston organization had as its special guest the Rev. Father Richard Blackburn Washington, of the Sacred Heart Church at Hot Sprnigs, Va., who is a direct descendant of the oldest full brother of Gen. George Washington, the country's first president—the "Father of His Country" The duties of Father Washington give him supervision not only of the notable whites who are guests at the fashionable Homestead Hotel, but also of the colored people of the region, both Catholic and non-Catholic.

A native of Virginia, Father Washington took as a subject for his Boston address his work among the colored people in his parish, declaring it to be a "phase of my work I believe to be of great moment to the Catholic Church in America, in the happy solution of which our nation has a most intimate and vital concern."

Talks On The Negro

Father Washington said, in part: "It is about the colored people who dwell in our midst that I woud speak to you. Once the cause of the most violent sectional disagreement, this question has ceased altogether to be sectional and has become national in its importance. To know that this is true and that it is a problem which affects the life of our nation, we need only to consider for an instant the laws that are being enacted, the books that are being written, the diatribes that are being delivered, and, unfortunately, the violent and bitter feelings that are being aroused on both sides.

"It is regrettable, too, that so many of those who discuss this matter approach it from a prejudiced angle, due to a complete lack of sympathy with and understanding of their subject.

"It is not my intention to glorify the colored people, to idealize them, for they are human like the rest of mankind; they have their faults, but they have, too, their virtues—many of them. Unfortunately, we are prone to dwell much on their faults and limitations, forgetting that these come naturally after centuries of subjection and suppression. We are apt to make much of what is called their bad manners, their insolence, their wildness.

South's Personal Interest

"In the South, I venture to say to you that we always had a personal interest in the colored people. Selfish, if you will, but still a personal interest which was based on ownership and close contact.

"You can glimpse the tremendous responsibility resting upon the shoulders of these owners of slaves; that this responsibility was not shirked is shown by the devotion of the Negroes to their owners. Defenseless women and children were left in their care while the men were at the front fighting for home and fireside. And it is a splendid commentary upon the sterling character of the colored people that few, if any, were faithless to the trust imposed upon them.

Fought For States' Rights

"And right here I want to say that it seems to me that we should always remember that basically it was upon the principles of States Rights and not slavery that the war between the States was fought out. For, be it understood, that emancipation of the colored people as a federal policy was notoriously a war measure, an after thought, as it were. So that

Rev. Fr. R. B. WASHINGTON

The Rev. Father Richard Blackburn Washington of Hot Springs, Va., who was the guest of the Catholic Union of Boston, is a direct descendant of John Augustine Washington, eldest full brother of General Washington. He is the son of the late George Washington (1858-1905), last of his family to be born at Mount Vernon, and of Emily Serena (Porterfield) Washington.

His grandfather, Col. John Augustine Washington (1821-1861), the last owner of Mt. Vernon, was the great-great-grandson of Richard Henry ("Lighthorse Harry") Lee, the famous Revolutionary soldier and statesman. Father Washington's maternal grandparents were Col. George Alexander Porterfield, aide to General Taylor during the Mexican War, and later in charge of the West Virginia campaign, and Emily (Terrill) Porterfield, sister of

Church-1926

Father Washington studied at the American College, Rome, and at Mount St. Mary's, Maryland. His first post was at St. Peter's, Richmond. Here he organized the Father John B. Tabb Memorial Library, since bought by the State of Virginia, and now in the Capitol building at Richmond. He next went to the Sacred Heart Church at Norfolk, Va. Here he formed a Boy Scout company, which soon became one of the finest in the South.

Bishop O'Connell, who always had a particular interest in the young priest, sent him to the Sacred Heart Church at Virginia, Hot Springs, and the place was raised to the status of a permanent parish after having been for over twenty years a mission attached to Clifton Forge, Va.

Father Washington's duties are not only with the notables who assemble at the great Homestead Hotel, but as well with the scattered native Catholic population of the mountainous County of Bath, and with the colored people of the region. To the latter he has given particular attention as a vital part of his work.

ly it was against centralization of ernment and for states' rights that ne South fought, and not at all for slavery as such. Indeed, quite the contrary, for all over the South the dawn was breaking and an enlightened conscience stood strongly opposed to slavery as an institution.

"But with the close of the war between the states, we come abruptly South toward the colored people.

"Here it is that the problem really starts. The colored people were no longer slaves, though they still remained servants. The old order had passed away, and with the new order they became a people to be more or less reckoned with, for the law gave them rights which they had not had in the past and which were not a part of their heritage. Into the Constitution there had been written certain Amendments, repugnant to the whites and yet there they were and they had to be recognized, if only after a fashion. For their labor, the colored people could now command wages. They began to acquire their own little plots of ground, their own little homes.

"That the temporal welfare of the colored people in the South is slowly adjusting itself, may be truly said. But that this adjustment is being sympathetically and understandingly directed, certainly cannot be said.

Their Spiritual Welfare

"But be that as it may. There is something that I think should be far better adjusted, and that is the spiritual welfare of the colored people. For there, after all, lies the solution of every ill. Back of all and underlying all is the spiritual nature of man and this it is that is the true "*fundamentum*," that great, broad, underlying foundation, on which we must build if we would achieve a true and lasting success.

"To ignore this is to assure failure in arriving at a happy answer to this perplexing question of the colored people. Just here lies the fallacy of many so-called solutions of the subject. Ignoring the spiritual nature of the individual, many racial authorities base their entire theory on a system of philosophy which considers men merely as a higher development of the brute creation, with gradations within the species. In this gradation, they do not hesitate to speak of the colored people as "subhuman."

"Opposed to this, we have the clear and ringing Encyclical of Pope Pius XI, in which he declares that the belief that the dark skinned races are inferior to the white is a mistaken one. He says that long experience proves that these peoples, erroneously termed inferior, can compete with the white races in mental acumen. 'If,' writes the Holy Father, 'there are found men who seem slow to learn, this is explainable by the conditions of their life, of which the restricted needs do not allow them to make large use of their intelligence.'

The Church's Attitude

"This Encyclical is merely the restatement of the attitude of the Catholic Church, based on the teaching of Catholic philosophy, which recognizes that between the most exalted citizen and the most humble, there is a natural, if invisible, bond of kinship that cannot be broken. Between the most intellectual and the least intellectual, there is a relation that cannot be ignored. For all are brothers of one common family, the human race. And it is not sufficient to offer them the bread of charity, but we must also assist them with charity of conduct, of feeling ,of action.

"So it is that the Catholic Church holds the answer to this as to every question that troubles and puzzles the mind of man. Here is the perfect equipment for the solution of all matters. Here is the one great source of strength on which the colored people can rely during the period of adjustment, which they now, and must yet, face.

"As the divine instrument of a divine dispensation, the Catholic Church alone is able to comprehend the desires and cravings of human nature—to satisfy the longings and the aspirations of the human heart. Hence it is that the Catholic Church holds for the colored people that which particularly corresponds to their nature.

Race Is Naturally Religious

"That nature is naturally religious. Possessed of many fine qualities, they have a certain racial gentleness, a kindliness, if I may call it such, that makes them easy going and more than apt to be tolerant. It is not at all uncommon to find in them a natural grace, combined with kindly manners; that gives them a dignity that is altogether pleasing.

"Essentially, they are not wasters, and it would amaze you to hear of the progress, economically, that they are making in the South—their thrift, their industry, their savings, their sacrifice that their children may secure an education. That this sacrifice is not in vain, the record of schools, colleges and universities bear witness. In business and professional life, the colored man of today is playing his part, and with credit to himself and his race. His patriotism is unquestioned, for in the great World War he did his share with his white brothers. Surely these are the necessary qualities of good citizenship.

"The Catholic Church holds that which corresponds to their nature. We are all of us children spiritually, no matter how far we may advance spiritually, 'Unless ye become as little, ye cannot enter the Kingdom of Heaven.'

Symbolic of Mysticism

"Thus it is that the Catholic Church makes use of sybbolism of mysticism. Thus it is that she takes beauty and effectiveness, no matter from where, and uses them to teach the great truths of religion to her children. All of this to help us in our spiritual progress.

"The birthright of the colored people is essentially a sense of rhythm, a love of color, warmth, mysticsim, symbolism, combined with a most vivid imagination. And since in the colored people, love of beauty is combined with a vivid imagination, the church offers the appeal to the imagination.

"The Catholic Church is adapted to the wants of all; to the high and the low, to the rich an dthe poor. In her, the greatest as well as the humblest intellect can find that which answers to its needs. From her fountains all can drink and be satisfied. Thus it is that the Catholic Church, holding that which answers to the spiritual wants of all mankind, holds also that which answers to the spiritual wants of the colored people.

"To those who seek courage, encouragement, strength, the church stands ever ready with out-stretched arms. This it is that the colored people need so greatly. A strong sustaining force, that teaches patience and gives them comfort and strength in the teaching.

"From out a sombre background of only a few short years, the colored people emerged. And so they need to an even greater extent the strength th comfort, the patience, that the Catholic Church can and will give them in the struggle that they are facing and must yet face. A struggling people ever feel, no matter how vaguely, a great yearning for some Higher Power on which to lean. Israel in the Land of Egypt longing for the Land of Promise is the symbol of all this.

Negro Spirituals a Cry

"So it is that in the heart of the colored people, there is a reaching out after the things of the spirit, all of which found expression in the old Spirituals, handed down from a source now lost in the mists of the past. Mystical, filled with a steadfast and abiding faith, they are the cry of an anguished people.

"Roland Hayes made his first great success here in Boston singing these old melodies, which are sweeping the country with their fine distinction of beauty and wild feeling. One of these seems to me to express most particularly this cry of the colored people for spiritual help and comfort:

"'Go down, Moses,
Way down in Egypt Land.

Tell Ole Pharoah
Let my people go.

Hell am a dark and dismal place,
Let my people go.

Them that goes there don't serve no grace,
Let my people go.'

"Here indeed is the cry of a people with a vivid sense of things spiritual, of the reality of things spiritual, in whose hearts is a great longing to attain that reality. Whose hands are uplifted in the endeavor to lay hold on the things of life. And as God delivered His people Israel from the land of bondage, so must God's Church now deliver the colored people in the hour of their need."

Second Negro Catholic Priest In U. S. Buried With Honors In Balto.

Baltimore, Md.—The Rev. John H. Dorsey, the second colored Catholic priest ordained in the United States, was buried Saturday, July 3, 1926, in the New Cathedral Cemetery.

Father Dorsey died Wednesday, June 30, after a lingering illness. The cause of his death was paralysis. At the time of his death, he was pastor of St. Monica's Catholic Church, Henrietta and Eutaw streets, and the only colored Catholic priest in the Arch-diocese of Baltimore. He was a member of the Order of St. Joseph.

Father Dorsey was born in Baltimore in 1874 and was educated in the public schools of this city. He began his classical studies at St. Thomas Seminary, St. Paul, Minn., and continued at Epiphany College, Walbrook, St. Joseph's Seminary and St. Mary's Seminary in this city. He was ordained a priest by the late James Cardinal Gibbons, June 2, 1902, in the Baltimore Cathedral.

Since becoming a priest he had been a professor at St. Joseph's College, Montgomery, Ala., pastor of St. Peter Claver Church, Pine Bluff, Ark., and for seventeen years a Missionary priest among his peopl.

In the fulfillment of his duties as a missionary, Father Dorsey had visited almost every state on the Atlantic Seaboard from the lakes to the gulf. He has preached in many of the great cathedrals of the country and has performed the sacred rites of his office on cotton plantations and in the rice fields of the far South.

Seven years ago, his Superior, fearing that the strenuous life of a missionary was beginning to undermine his health, Father Dorsey was recalled to Baltimore and placed as pastor of St. Monica's Church where he was doing excellent work among his race in that section of the city.

A mother, Mrs. Emma Dorsey and a brother, C. Marcellus Dorsey, are the survivors of the deceased priest.

The Batimor Council No. 13, Knights of Peter Claver and the Knights of St. John acted as guards of honor during the period that the deceased priest lay in state in the church.

The mass for the dead on Saturday was celebrated by Rev. Charles R. Uncles, of Newburgh, N. Y., Rev. Norman A. Duckett, of Detroit, Michigan and Rev. Joseph A. John, of St. Anthony Mission House in New Jorsey, (all

colored Catholic Priests). About forty of his fellow priest sat within the sanctuary and His Grace Arch-bishop Curley, who is in Ireland, was represented by Monsignor Foley, who gave the final Benediction.

More than 3000 friends of the dead priest had assembled in and about the church, and as the funeral cortege passed on to its final rest, evidences of grief and sorrow could be seen on all sides, and among all classes of people.

The Very Rev. L. B. Pastorelli, head of the Order of St. Joseph was in charge of the funeral arrangements. He was assisted by Father Joseph Murphy, and Father Thomas Brophy, who has been acting as pastor of the church during Father Dorsey's illness.

The funeral director was Mr. Clarence C. Wright, who was a boyhood friend of the dead priest.

FATHER DORSEY BURIED FROM ST. MONICA'S

Only Colored Priest In The Arch-Diocese Of Baltimore Given Last Rites

FORTY FELLOW PRIESTS JOIN IN HIGH MASS

Distinguished Churchman Was Ordained by the Late Cardinal Gibbons

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The funeral director was Mr. Clarence C. Wright, who was a bosom friend of the dead priest.

CELEBRATE VISIT OF FATHER N. J. DUCKETTE

Columbus, Ohio, Sept. 3.—A religious and patriotic demonstration in honor of Father Norman A. Duckette of Detroit, Mich., latest priest of our race to be ordained in America, took place Saturday and Sunday. St. Ann and Holy Trinity parishes combined in paying homage to the young priest.

Father Duckette was met by a delegation of Holy Name men with uniformed soldiers and escorted in procession. He was the celebrant Sunday of a solemn [illegible] also delivered a sermon. In the afternoon he blessed the new altar of St. Peter Claver. Father [illegible] O'Connor made an address and presented a flag as spokesman of the Veterans of the Spanish-American War, several veterans being members of the Convert league.

Archbishop John T. McNicholas delivered the principal address of the afternoon. His speech was an eloquent appeal to all who wished to enjoy true democracy to enter the folds of the Catholic church.

Speaking of Father Duckette he said: "It is gratifying to know that you have here today a Catholic priest of your own flesh and blood and color. The Colored priest takes his place among his brother priests of the Catholic church with the same [illegible] powers, the same standing, the same sublime dignity, the same supernatural commission to preach the word of God and to administer the divine sacraments of the church.

"I am sure you rejoice today in seeing a Colored priest in your midst and I cannot but feel that you appreciate the sympathy and love that the Catholic church has for your race when she takes one of you and elevates him to the highest dignity that it is in her power to confer."

In the evening the banquet was attended by prominent citizens of both races. Father Walsh was toastmaster. Father Duckette is covering an itinerary which takes in many large Catholic centers in the South and West.

PRIEST [illegible] ETED BY NEW [illegible] ORKERS

Give Farewell Reception for the Rev. Father J. A. John

(From The Defender's Bureau

New York, Aug. 13.—The Rev. Father Joseph A. John, L. A. M., one of the four Catholic priests of our group in America, was the guest of honor at a farewell reception Monday evening at the St. Benedict the Moore Catholic church, 53rd St. and Eighth Ave.

Father John

More than 30 Roman Catholics from the St. Peter Claver, St Mark's and St Benedict the Moore parishes were present to bid Father John adieu before he takes his new appointment a priest of the Holy Mission parish, Corpus Christi, Texas, Aug. 10.

Because of the excessive heat, the program was made very short. A dainty luncheon followed the program.

[illegible] ceremonies, Nicholas Cal[illegible] pianist and member of St Benedict the Moore choir, introduced the following, who contributed to the program:

Miss Marion [illegible]eman, Dr. Edward Kramer, director general of Our Colored mission, Alec Brown, representing St. Benedict [illegible] Arthur Fa[illegible], president St. Mark's Catholic Beneficial society; Mapheas Gabriel, president St. Benedict commandery 167; the Klass Kids, J. D. Francis, Sam White, representing the Holy Name society, Branch 86; Attorney A. Page, Elmo Anderson, business manager of Our Colored mission; John Bailey, Mr. Jones, representing the Cardinal Gibbons institute, and Right Msgr. Thomas O'Keefe, pastor of St. Benedict parish.

Father John expressed his thanks to the parishioners for the reception and told them that he hoped to make his new parish one of the finest in the Southland. He asked their prayers. A cash purse was given him at the close of the reception.

Father John was ordained three years ago and is well known throughout the country for his splendid missionary work.

Born in the West Indies, he received his education for the priesthood in St. Joseph's college, Montgomery, Ala., Epiphany college, Walbrook, Md.; Holland and the west coast of Africa.

Father John will occupy the vacancy left by Father Mark Moeslein, C. P. Corpus Christi, Texas. He will also have under his supervision four nuns of our Race.

Texas Catholic Father Lauds Late Father Dorsey

No Credit To Maryland, He Says That This Arch Diocese Has Now No Colored Priest. Father Uncles Refused St. Peter Clavers

By REV. L. J. WELBERS, S. S. J

SAN ANTONIO, TEXAS.—Shortly after the news of Father C. H. Dorsey's death in Baltimore reached San Antonio, Texas, a High Mass of Requiem was offered for the repose of his soul at the Holy Redeemer Church.

Father Dorsey was well known in San Antonio where he gave missions several times, both at St. Peter Claver's And the Holy Redeemer Churches. Being gifted with a good presence, a splendid voice and excellent delivery he always drew capacity audiences, amongst them being many white people, both lay and clerical.

Sang High Mass

Here in San Antonio he sang High Mass, served by white altar boys, white organist and mixed choir. Here he raised his priestly hand in benediction over all; here he pronounced the words of absolution over penitents, both white and colored; here both came to the Holy table to receive from his hands the body and blood of Christ. The hope expressed by the editor of the AFRO-AMERICAN that another race priest may soon take the place left vacant by the death of Father Dorsey, is living in the hearts of many.

Only Four Priests

But how is the Archbishop of Baltimore to satisfy this desire of Maryland Catholics, when there are only four race priests in the whole country? The only priest that could possibly come in question would be Father Uncles.

Now, if Father Uncles more than thirty-two years ago declined the pastorate of St. Peter Claver's, would he now in his declining years be willing to assume the responsibilities of a parish? The time seems still far distant when our parishes will be able to support an ornamental pastor.

Archbishop

There remain three other priests; one belonging to a Society and the other two under the jurisdiction of their respective bishops. Should the Archbishop of Baltimore try to wean these priess away from their places and their Superiors to bring one to Baltimore? As there is no other choice then, can not the Archbishop pick out some young man, ordain him and give him a position?

There has been quite a deal of loose thinking, loose talk and writing on this subject. There are people who think that a priest is just a Catholic minister, in the same way as a Protestant minister, where as the nature and responsibilities of the Catholic priesthood are essentially different.

No Credit To Maryland

It is not creditable to the many otherwise good colored Catholics of Maryland, that there should be no Race Priest left after the death of Father Dorsey. Girls now and then have chosen the religious life, but how many boys have expressed a desire and made an honest effort to become priests? As far as my personal knowledge goes,—and this extends over thirty-seven years,— I have never known or heard of any young man who sincerely wished to be a priest and had the right qualities, being refused the chance to attain his desire.

Father Dorsey had two sermons which always made an impression on his hearers: "Why I am a Catholic", and "The Christian Home." When we have more really Catholic homes, where the Catholic faith is lived, then the vocations for the priesthood will blossom forth. And may God speed that day.

Church —1926

Catholic.

WASHINGTON, D. C.
Star
DEC 6 1926

CATHOLICS URGED TO AVOID ANGER

Kind Replies to Critics Advised at Convention of Colored Federation.

Attacks upon the Catholic Church should be answered in kindly and sane tone in the secular press, Rev. John La Farge, associate editor of America, the official organ of the Jesuit Order, declared this morning, addressing the second annual convention of the Federated Colored Catholics of the United States in a two-day convention at St. Augustine's Church.

To answer with bitterness such denunciations as might be directed at the church, Father LaFarge said, is folly. Where the church receives commendation or praise from an outside source, he said, Catholics should be even more prompt in expressing their gratitude. Such measures, he hopes, will bring about a better understanding and harmony between Catholics and members of other faiths.

Name Officers Today.

Several resolutions are being adopted this afternoon and these include the expression of fealty to country and church. The annual election of officers will take place this afternoon, after which the convention will adjourn to allow its delegates, who are representative of colored Catholics of all parts of the country, to make a sight-seeing tour of Washington.

The convention opened yesterday morning with a high mass at St. Augustine's Church, and although the official regisration of delegates is 100, the church was crowded.

Walsh Expresses Appreciation.

Senator Walsh of Massachusetts, who was today sworn in as the successor of Senator Butler, in addressing the convention at the opening session yesterday expressed his personal interest in Catholic negroes and congratulated the members of the convention on "assuming the duties of leadership and in banding together, that your strength, your solidarity and your religious fervor may be made known."

"I wonder if you have stopped to think what it means to be [illegible] spokesmen, pleaders, fighters," Senator Walsh declared, and added:

work, that of uniting the church to the negro problem, is a great honor and a privilege. I wish to express my profound and sincere appreciation of that devotion which has brought you to make the sacrifices you are making to let the church know more about you."

The Senator said that through the meeting of negroes of great ability here he has become "stirred by the great possibilities of growth and spread of Catholicism among the people of this race."

Mr. Walsh was introduced by Eugene A. Clark, assistant superintendent of public schools. Rev. Robert E. Froelich was celebrant of the high mass which opened the convention, while Rev. Norman E. Duckett, colored priest of Detroit, and former altar boy at St. Augustine's, preached the sermon. T. W. Turner of Hampton Institute presided as chairman of the session, which was welcomed by Rev. J. E. Olds.

Dr. Albert Ridgeley, in a brief address, declared that the aims of the convention are the devisement of means of extending the influence of the negro in the Catholic Church, and to assist in the propagation of the faith among the 5,000,000 American negroes reported to be without church connection of any denomination.

Church - 1926

Catholic.

Negro Catholics Going To Chicago

Leaders to Take Important Part Eucharistic Congress

Chicago, June 18 (INS)—Negro Catholics coming from the United States to the Eucharistic Congress here, June 20-24, will have a large part in the affairs of the congress according to the program.

Announcing Wednesday the program for the Negro section of the gathering, Rev. [illegible] S.V.D., chairman, said "pilgrimage world come from New York, Cincinnati, Louisville, Detroit, St. Louis and every large city in the South."

On a Sunday program will be two leaders of Chicago's Negro Catholics, Eugene Marshall, attorney and J. Binga, banker.

Participation of Negro Catholics in the congress will not be limited to sectional meetings. From Negro parochial schools more than 500 children will join in the great choir on the second day. Women's choirs from Negro churches will join nuns and laywomen in singing on the third day of the congress.

4,500,000 Wafers Prepared

Four and a half million communion wafers are being prepared for the Eucharistic Congress, here June 20 to 24, and approximately 90,000 hosts, or larger wafers, are to be provided for the celebration of the masses during the ceremonies.

Committees of nuns in Chicago have in hand the work of providing these altar breads, which will be packed in waxed containers for delivery to approximately 400 churches in the archdiocese. A reserve supply of half a million communion waers and 10,000 hosts will be available in a temporary sacriety and series of altars erected in the Coliseum.

Many Altars Erected

During the ceremonies of the congress masses will be celebrated in the Coliseum Soldiers Field, in Grant Park, and at the Archdiocesan Seminary of St. Mary of the Lake, at Mundelein, 40 miles northwest of the city where 400 sepcial altas have been erected.

Plans for furthering 1,000,000 communion on Sundy, June 20, the opening day of the congress, provide for the services of more than 1,00 priests from outside the city, who will be established here for the confossions during the entire week proceeding. Eighteen months ago Cardinal Mundelein promised Pope Pius XI a spiritual banquet of 1,000,000 communions at the congress.

Masses Every 30 Minutes

On the opening day of the congress mass will be celebrated in the coliseum at intervals of one-half hour from dawn until noon.

All formal ceremonies of the congress will be directed by Mgr. Respight the papal master of ceremonies at Rome, who arrives here next Wednesday with Cardinal Bonzano, the papal legate.

All Races to Be Present at Eucharistic Congress

Father Duckette Gives Defender Readers First Hand Information on Greatest Church Gathering in the World

By REV. N. A. DUCKETTE

[EDITOR'S NOTE—This is the first of a series of articles contributed by Rev. Norman A. Duckette, exclusively to The Chicago Defender, for the benefit of the readers who wish to know the meaning of the Eucharistic congress and the significance of the tremendous assemblage in Chicago, beginning June 20. Father Duckette is the youngest and eighth priest of our Race to be ordained in the United States. He was also the first to chant his first solemn high mass Feb. 27, 1926, in the history of Chicago. He is at present traveling in the East, where he has preached in many of the largest Catholic churches. He will reach Chicago in time to take part in the celebration.]

June 20-24, in the metropolis of Chicago, will convene the 28th International Eucharistic congress, under the sponsorship of his eminence, George Cardinal Mundelein.

Our Race will be represented by Archbishop Leynaud of Algiers, Africa; four Race priests, sisterhoods and 1,600 delegates.

Undoubtedly, it will be the greatest gathering ever assembled not only in Chicago, but on the North American continent.

His eminence, [illegible] Cardinal Bonzano, will preside at the congress as the personal representative of Pope Pius XI.

Large groups of delegates from all parts of the world and the four corners of our nation will attend the congress.

Every diocese of the United States and Canada, without exception, will send groups of pilgrims. To this group will be added representative groups from Mexico, West Indies, and republics of Central and South America. From the churches of Europe will come delegates led by the clergy from Ireland, England and Scotland, Belgium, France, Germany, Africa, Spain, Portugal, Switzerland, Italy, Austria, Poland, Czecho-Slovakia, Lithuania and the Near East. In a word, more than a million delegates will travel to Chicago for this greatest of all religious celebrations.

Purpose of Meeting

One might ask what is the purpose of this great demonstration? It is purely spiritual in its nature. A Eucharistic congress is a public demonstration of Catholic love, fealty and devotion to Christ in the Eucharist. The Blessed Eucharist is "the central fact of Catholic worship and devotion."

The devotion which the church offers to God is centered around the sacrament, the center of Catholic union. The Eucharist then is the "golden ring which binds the church militant with the church suffering and church triumphant." As the pillar of fire was for the Israelites a guide at night in the journey from Egypt to the Promised land, so also the Holy Eucharist is the pillar of light which guides mankind on his journey through life and to eternity.

Holy Scripture tells us that the Eucharist "is the Living Bread which came down from heaven, and Christ has said, 'He that eatheth this Bread shall live forever'."

The Catholic Belief

Thus the entire Catholic world believes that at every mass, by words of consecration uttered by the priest, that which has the visible appearance of bread and wine becomes by the power of God, "the body and blood, soul and divinity of Jesus Christ." Thus in the tabernacle of every Catholic church is reserved the consecrated host (a small white wafer), which is adored by Catholics "as the living presence of Jesus Christ." For Christ Himself has said, "I am the Living Bread which came down from heaven." Jesus Christ commanded His disciples at the last supper to change bread and wine into His body and blood as He had just done, "Do this in commemoration of me." Thus the Eucharistic congress is a public demonstration of that firm faith in the real presence of Jesus Christ in the Holy Eucharist.

From all that has been said, it is quite obvious that to Catholics a Eucharistic congress is an event of no minor importance because it is a public expression of their firm faith in the real presence of Jesus Christ in the Holy Eucharist, "the most sublime mystery of Christian life." The theme of the entire congress will be "Holy Eucharist and the Christian Life."

An International Gathering

June 17, the papal legate, his eminence, John Cardinal Bonzana, and foreign prelates and dignitaries will arrive at dusk on the Illinois Central train and will be welcomed by a large throng of people.

June 18, the citizens of Chicago will receive and extend their civic greetings to the papal legate and distinguished prelates in the Coliseum. On this occasion addresses of welcome will be made by the mayor of Chicago, the governor of Illinois and by President Coolidge or his representative.

This is an international congress. The entire Catholic world invites you and your non-Catholic friends to attend all sessions of the congress. The morning of June 19 will be given over to sightseeing tours of the city of Chicago. That same afternoon and evening confessions of the congressists will be heard in all the Catholic churches of Chicago.

Catholic Priests

Away down in lawless Mississippi there exists today the one seminary where colored catholics are urged and permitted to become priests. Nowhere else in the United States is it possible, without extraordinary effort, influence and pressure, for a colored man to be educated for the Catholic priesthood. Nearly all of the Catholic schools are "Jim Crowed" and despite the warning of His Holiness, the Pope, and the plain word of his American representative there is no real effort to better this situation or to give colored American Catholics their own priests.

And the reason for this is clear: the Irish hierarchy which dominates the Catholic church in America is defying the whole Catholic world in its attitude toward black folk.

The above is quoted from the September number of "The Crisis," the official organ of the National Association for the Advancement of Colored People. The opening sentence, "Away Down in Lawless Mississippi," reveals the attitude of the Crisis and practically all Northern Colored papers as to conditions in ALL OF THE ENTIRE STATE OF MISSISSIPPI. Mississippi as a whole state is not what it should be in fair treatment of our people, but we have good localities and so far as that matter is concerned we suffer the same burdens in many localities in the FREE JUSTICE LOVING AND JUSTICE DISPENSING NORTH, as we suffer in some localities in Mississippi.

Bidding for the Negro

ARCHBISHOP McNICHOLAS, addressing an assembly of Negroes when seventy Negro converts were baptized in the Catholic faith recently in Cincinnati, is reported to have addressed the crowd in the following vein: "I earnestly ask all our colored citizens to consider the position of the Catholic Church, to study her teachings, to realize that her ceremonials, her processions, her music, are full of a profound meaning which, if understood, could not fail to stir the deepest emotion of the colored race."

This direct bid is but part of an unusually active and widespread propaganda of the Catholic Church that is making its impact, somewhat successfully, too, upon the fifteen million Negroes of this country. With this strategy on the part of the Catholics, we have no quarrel. It is of the genius of an aggressive organization to add recruits to its ranks. Besides, America guarantees and studiously seeks to maintain in our national life an atmosphere of religious freedom. Our concern is in calling attention of the Methodist Episcopal Church to the signs of the times regarding the possible drift of the masses of the Negro in the direction of other religious persuasions than our own. For not only the Catholic Church, but others are exerting tremendous pressure upon Negroes to capture their religious loyalties for such denominations. The Methodist Episcopal Church is not perfect; neither is there perfection in any church organization. But we believe this church contains for the Negro unquestionable values of a kind not to be found in any other religious persuasion; not herein inveighing or making odious comparisons against any other. For we are in accord with every denomination that exalts the name of Jesus Christ.

Because of these values inherent in the Methodist Episcopal Church for the Negro, the church is debtor to him and should aggressively claim her sphere of responsibility for ministering to him in the most generous way. Herein this church can make its most splendid contribution to the solution of the nation's most difficult problems of interracial adjustment. The Methodist Episcopal Church is itself the nation's only illustration of interracial good will and mutual co-operation on a large scale. Herein therefore is this church's obligation to serve the nation best in a given social field by serving best the masses of Negroes.

The secret of our Methodism's progressive hold upon the mass of Negroes is concealed in certain factors perhaps least suspected. Nor does the situation admit of a long period of temporizing on part of the church if she regards the Negro as of any value in her program of converting the world into a Christian brotherhood. The definite present-day trend of Negro life is toward the North. This will be true for a long time to come—until conditions in the South are materially changed toward fair play and security for the race. Negro life is thus in a state of detachment over large areas of the country. For the most part this detached social mass is polarizing itself around the big cities of the North. In these vast centers of surging population seeking individual and group expression in the most advantageous way, are the great arenas where the denominations are waging the nation-wide relentless war for denominational supremacy among the millions of Negroes. There may be absence of noise from the clash of ecclesiastical weapons, except sometimes as in the open expression of Archbishop McNicholas; nevertheless the warfare exists, and is more desperate, we fear, than most of our Methodist brethren of the North suspect. Because for a half century the church has given major attention to reconstructing her interests among the Negroes of the South, our work in the North does not generally show, except in some cases, the same vigorous signs of ability to sustain itself and make progress as in the South. Our work in the North and West needs vigorous and diligent cultivation by the church. Frequently we are called upon to allay the suspicions of some of our faithful workers in the North—born of misgivings as to whether the church really cares for gains in Negro membership in the North.

These suspicions are allayed by citing Methodism's splendid help given our group in procuring the excellent church properties in New York City, Philadelphia, Youngstown, Dayton, Chicago, Cincinnati, and other centers and by other evidences. But our machinery, in times of particular exigency, often seems too imponderable or inflexible to be brought into speedy operation when most important interests of our group are at stake. We recognize the diverse demands on Methodist official agencies in our Northern cities; we appreciate also that these agencies are proceeding on comprehensive and ambitious programs, but *there ought to be found a way to come more speedily to the help of struggling units of our Negro Methodist people in the North and West* as they endeavor loyally to carry on in the interest of our Methodism.

The other condition for a successful grip by the Methodist Episcopal Church on the masses of Negroes is, that the church shall alter somewhat its policy regarding Negro leadership. In the old days three or four Negroes were the only competent and trusted ones to lead the masses and give direction to the whole scope of Negro activity within the church. The day of effectiveness of that policy has passed. And Methodist Episcopal Church leaders who are not aware of that fact are not competent to develop the largest interests of our Negro constituency. There must be a wider distribution of the privileges and duties of leadership among the growing number of intelligent, loyal Negro men and women, ministers and laymen of the church, if Methodism would cease to mark time among the Negroes of the country. There must be a fresh accretion to the scope of general leadership privilege among our Negro membership. Contact with the masses must be through a more representative numerical leadership than in the past. The church should manifest confidence in a larger number of Negro leaders than at present hold general positions, thus letting other equally as capable and dependable men and women share in shaping the church's policies with and for the Negro. There are in our colored membership scores of persons capable of leading Methodism's militant army victoriously among the masses of Negroes in this country. Methodism's dangerous policy is in grouping all the interests of the Negro and consigning them to the hands of the same small coterie of men who have been the "oracles" for years, etc. Unless there is wider distribution of leadership among the large number of upstanding, capable, and loyal men and women among our group who, without show or noise, are quietly holding Methodism's lines among Negroes, we are a bit solicitous as to the church's future influence and hold upon our Negro group. Perhaps for other and different reasons, yet while other denominations are making their frantic bid for Negro recruits, let the Methodist Episcopal Church be at least as diligent in seeking to corral the masses of Negroes under her beneficent and unique ministry. The church must determine during this epoch in our race life whether her ministry and influence among the Negroes of the nation shall be progressive or static. Our prayer is that she shall advance to conquest in her rightful field.

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Catholic.

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The above is quoted from the September number of **"The Crisis,"** the official organ of the National Association for the Advancement of Colored People. The opening sentence, "Away Down in Lawless Mississippi," reveals the attitude of the **Crisis** and practically all Northern Colored papers as to conditions in ALL OF THE ENTIRE STATE OF MISSISSIPPI. Mississippi as a whole state is not what it should be in fair treatment of our people, but we have good localities and so far as that matter is concerned we suffer the same burdens in many localities in the FREE JUSTICE LOVING AND JUSTICE DISPENSING NORTH, as we suffer in some localities in Mississippi.

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NATIONAL CONVENTION OF COLORED CATHOLICS REPRESENTATIVE GATHERING; SEN. WALSH PRINCIPAL SPEAKER; GRATITUDE EXPRESSED TO POPE

Senator elect David I. Walsh, of Massachusetts, gave the principal address at the opening session of the second annual convention of the Federated Colored Catholics of the United States Sunday at St. Augustine's church. He was introduced by Eugene A. Colligan, assistant superintendent of public schools.

"You are Catholic men and women," he said, "and your presence here indicates you are leaders in the Catholic world and its activities. I want to congratulate you on assuming the duties of leadership, and in banding together that your spiritual solidarity and religious fervor may be made known.

"I wonder if you have stopped to think what it means to be leaders, spokesmen, pleaders, fighters. Your work, that of relating the church to the Negro problem, is a great honor and privilege. I wish to express my profound and sincere appreciation of that devotion which has brought you to make the sacrifices you are making to let the church know more about you.

"When first I came to the District of Columbia, I knew nothing of the extent of Catholicity among colored people, but here I have met men of great ability, and have been profoundly stirred at the great possibilities of growth and spread of Catholicism among people of this race. I want every Catholic in America to know there are such fine colored congregations in our large cities—men and women, proud of their faith, who have numerocal strength, devotion to the church, and the ability to overcome trying and difficult circumstances.

"Here in this city, the center of national and international life, you men and women of the colored race are evangelists and an inspiration to all Catholics when they see Negroes turning to Catholicism for the blessings it may afford. It is here your educated leaders have been produced, by whose aid the Negro may advance in the struggle for those inalienable rights that belong to all humanity.

"I always ave been proud to be a member of the trustee board of the Cardinal Gibbons Institute and, now that I am back in the District, I look with pride on the opportunity again to engage in the work. It is in this connection that I have learned that colored Americans are broad, are libera open-minded, humble and sympathetic without a scintilla of bigotry of spirit —and that they possess the great natural virtues on which the faith may be built."

High mass was sung, the Rev. Robert E. Froelich, celebrant, preceding the session. The sermon was preached by the Rev. Norman E. Duckett, colored priest of Detroit, former altar boy at St. Augustine's church. Selections were given by the Community Center band. The convention was welcomed by the Rev. J. F. Olds, who spoke on behalf of unity. T. W. Turner, of Hampton Institute, presided.

Dr. Albert Ridgeley said the aims of the convention are to devise means of extending the influence of the Negro in the Catholic Church, to assist in propagation of the faith among colored people, and to plan enlistment in the church of many of the 5,000,000 American Negroes reported without church connection. W. A. Prater, secretary, made a field report, expressing general anxiety of colored Catholics toward parochial education, and giving account of a trip to the Eucharistic convention in Chicago.

The convention ended a two-day session at the Holy Name Guild Monday to meet in New York, September 4, of next year, on invitation of F. W. Farrington, a delegate. Resolutions were adopted expressing thanks to all who participated in the proceedings and setting forth renewed fealty and devotion to the Pope for many acts of consideration, and especially for his recent encyclical on behalf of native clergy.

For financial cooperation toward upbuilding of Cardinal Gibbons institute, thanks were extended to Archbishop M. J. Curley of Baltimore. To the Society of the Divine Word, to Bishop Gallagher of Detroit, and to Archbishop McNichols of Cincinnati, appreciation was extended for interest in development of Negro clergy.

Dissemination of publicity concerning activities of the federation was the subject of a paper read by the Rev. John LaFarge. An editorial board was appointed with Victor Daniel, president of Cardinal Gibbons institute, as chairman. Plans were perfected for a $30,000 drive for a new girls dormitory at that institution.

Visits were made yesterday to Walter Reed hospital, to Soldiers' Home and the Franciscan monastery. Officers elected were Thomas W. Turner, Hampton institute, president; W. J. Reid, of Columbus; Elmer Anderson, of New York; Joseph Wilkinson, of St. Louis; Frank L. Mitchell, of Brooklyn, vice presidents; W. A. Prater, field agent and organizer; H. M. Smith, secretary; Caroline Cook, of Baltimore, treasurer; A. R. Feliciano, of Detroit, recorder, and Peter M. Quander, sergeant-at-arms.

The delegates were entertained at a dance at Lincoln Colonnade Monday night.

CATHOLICS PREPARE FOR ANNUAL CONVENTION IN THE NATIONAL CAPITAL

Representatives Of Over A Quarter Million Colored Catholics Will Meet Dec. 5 and 6

WASHINGTON, D. C., Nov. 2.—Representatives of over a quarter of a million colored Catholics in the United States will gather here next week for the second annual convention of the Federated Colored Catholics of America. The body will meet at St. Augustine's church Dec. 5 and 6.

In a report of the membership of the Catholic Church in America, the following statistics were given:

Eight colored Americans have been ordained as priests and assigned to work in the United States. There are between 250,000 and 300,300 Catholic Negroes in the United States; 87 churches, with resident pastors and schools; 132 churches; 22,300 Negro children in parochial schools; 134 Catholic Negro schools; 3 Catholic Negro academies; 3 Catholic Negro industrial schools; 11 Catholic Negro orphan asylums; 7 parochial high schools; 2 colleges for training young men for the priesthood; 175 priests whose lives are devoted exclusively to Negro work; 50 priests who are giving partial time to Negro work; 20 sisterhoods represented in Negro work; 700 sisters working exclusively in Negro works; 66 schools receiving aid from the Catholic Board of Mission Work Among Colored people; 160 Negro sisters, Oblates of Providence, Baltimore, Md., established in 1829; 151 sisters of the Holy Family, New Orleans, La., established in 1842; 12 Handmaids of the Most Pure Heart of Mary, Savannah, Ga., established in 1912; 5 Negro graduates from Catholic colleges.

There is the National Catholic Association for the Advancement of Colored People, St. Joseph's Society for Colored Missions; the Society of the Divine Word; the Congregation of the Sisters of the Blessed Sacrament for Indians and Colored People; the Knights of Columbus, Holy Name societies, and a large number of other local bodies, affiliated with an under parent Church.

COLORED CATHOLICS HOLD A TWO DAY CONVENTION FATHER DUCKETT SPEAKS

The second annual convention of the Federated Colored Catholics of America opened last Sunday, December 5, at St. Augustine's Church on 15th Street with a large crowd present, despite the snow and slush. A large number of delegates were present from the surrounding states.

Father Norman A. Duckett, colored priest, preached the opening sermon. Other speakers were: Senator David I. Walsh, Prof. Daniels of Cardinal Gibbons Institute, and Prof. J. W. Turner of Hampton Institute.

The convention lasted only two days. It closed with a dance and reception at the Lincoln Colonnade on Monday night.

Father Duckett in his sermon said in part:

"'For in one spirit were we all baptized into one body, whether Jews or Gentiles, whether bond or free.' . . .

"The Law of change works its havoc within all organizations through dissensions of one sort or another; indeed, the dissensions which are proverbially prevalent in Negro organizations may be ascribed to the cardinal sins of Negro societies.

"Individualism, is the dominant note of the American character. My dear brethren, it is too intensely exaggerated in the character of the American black man.

"It is this intense individualism that makes impossible the unity of the Negro peoples; for, despite all the external coercion, the bitter persecution and the racial antagonism to his group, the Negro has not as yet sensed the importance and power of unity. And this the world well realizes, and takes no small advantage of it.

"The world will ever continue to assign to our group the inferior place just as long as such divergent elements of individualism (or lack of unity), the color question within the race; and selfishness and envy prevail in so striking a degree. For, after all, these are but contributing forces derogatory to the upbuilding of any great nation.

"Show me a successful nation whose individual members are suspicious of one another; show me a successful nation that has made the texture of the skin the requisite for leadership; show me a successful nation whose leadership is so selfish that lucrative gain is interests; show me a successful nation whose leadership is curtailed by the moster Jealously, and envies its individual members, and I will present a nation that has not and never will attain her destiny."

REV. NORMAN A. DUCKETT

Church—1926

C. M. E.

C. M. E. CHURCH OPENS ANNUAL CONFERENCE

By REV. P. A. BRYSON

Kansas City, Mo., May 7.—The 15th quadrennial session of the general conference of the Colored Methodist Episcopal church opened Wednesday morning in Kansas City, Mo., with Bishop R. [illegible] senior bishop, presiding.

Bishop Isaac Lane, D.D., Jackson, Tenn., the only retired bishop of the church who also has the distinction of having served in episcopal office longer than any other bishop in the world, will be present.

There are nine active bishops, Bishop R. S. Williams, D.D., Augusta, Ga.; Bishop Elias Cottrell, D.D., Holly Springs, Miss.; Bishop C. H. Phillips, D.D., Cleveland, Ohio; Bishop R. A. Carter, D.D., Chicago, Ill.; Bishop N. C. Cleaves, D.D., St. Louis, Mo.; Bishop J. C. Martin, D.D., Jackson, Tenn.; Bishop R. T. Brown, D.D., Birmingham, Ala.; Bishop J. A. Hamlet, D.D., Jackson, Tenn., and Bishop J. W. McKinney, D. D., Sherman, Texas.

More than five hundred lay and clerical delegates will make up the highest legislative body of the denomination and more than two thousands visitors are in attendance. Questions of intense concern before the body are missions, publishing interests, the moving of the book house from Jackson, Tenn., to a larger city, and the rotation of the bishops.

Fraternal greetings are to be born by delegates from the following Methodist bodies: The Methodist Episcopal church, the Methodist Episcopal church South, the African Methodist Episcopal church, and the African Methodist Episcopal Zion churches.

BROWN COMES TO ALA., PHILLIPS IS DEFEATED; COURT MADE EFFECTIVE, VOTE TO MOVE PUBLISHING HOUSE

KANSAS CITY, Mo., May 18.—(By Special Wire to The Reporter)—The General Conference of the Colored Methodist Episcopal Church closed here Monday night with Bishop R. A. Carter, of Chicago, presiding. This quadrennial session of the C. M. E. General Body will go down in history as one of the most stormy and yet the most practical and constructive of the body during its history.

The laymen of the church and the ministerial delegation, as well, acted independent and exercised that Christian fortitude that marks the movement of a progressive.

The conference opened Wednesday morning, May 5, with nearly 2,000 delegates, friends and visitors attending. Among the features were the Episcopal address delivered by Bishop R. T. Brown and the fraternal messages and the constructive laws looking forward to a bigger and better church organization.

The Appellate Court

During the last quadrennium there has been much said and done about an Appellate Court in the C. M. E. Church. At least two bishops took the position that no such court existed in fact and there could be no appeal from their decision to any court but the General Assembly of the delegates and officers at the quadrennial session. Other bishops maintained that there was an Appellate Court, but in order for peace they preferred to await the action of the general body, which has been meeting in Kansas City for more than two weeks. The conference reaffirmed its position on the Appellate Court and from now on, it is said, there will be no doubt as to the function of this body. The decisions of bishops are subject to appeal and the court will act in the interval of the general conference.

Bishop Charles Henry Phillips, better known as "Uncle Charlie," lost everything in his effort to deny the existence of such a court, and that instead of the court the bishop was a law unto himself, and when his decision was made the victim had but one appeal, and that was to Heaven. He used that spirit and program throughout his diocese and this is the reason the court became a live factor and the bishops were forced to agree to the law as written in the code of discipline.

Woman Suffrage in General Conference

According to the action of the General Conference and from the report of the Episcopal Committee, the women of the C. M. E. Church may, in the future, exercise the right of suffrage in the General Body. This is a new feature, as in past years this right has been exercised only by the male members of this church. This in no wise changed the representation as regards the lay and ministerial delegates. The law remains that the laymen will have equal vote in the General Conference with the ministers.

Officers Elected

The officers named at this Conference are C. H. Copeland, Greenville, S. C., editor of the Eastern Index; J. C. Martin, editor of Sunday School Literature; J. H. Moore, Holly Springs, Miss., secretary of Missions; J. R. Starks, Dallas, Tex., editor of the Christian Index; C. L. Russell, Washington, D. C., secretary Epworth League; W. M. Womack, Memphis, Tenn., secretary Church Extension.

The Conference voted to move the publishing house from Jackson to Nashville, Tenn.

Phillips Loses Fight to Come to Alabama

Bishop Charles H. Phillips, who presided over the State of Alabama for the past eight years, was denied his plea for return and Bishop R. T. Brown, whom he fought bitterly, was sent to Alabama as presiding bishop over Phillips' most violent protest.

Alabama is happy and the C. M. E. people on the grounds here are singing as never before. The old familiar Southern hymn, "Free At Last, Free At Last, Thank God Almighty, I'm Free At Last."

On the floor of the convention, Mr. Phillips, having discovered that he would not be able to dictate the Alabama appointment, made an open plea for his own return, and in his discourse he argued that he had started a great work in that state and he needed to continue that work, stating that some may think he was pleading for mercy, but that was not even a part of his plea; he was pleading for justice, he continued. Before this utterance had died away, a stalwart man rose in the rear of the building and cried out in loud tones: "You don't need any mercy, and we are prepared to give you justice, and that's what you're going to get this time."

Telegrams rolled into the General Conference congratulating that body on its action in sending to Alabama her favorite son, R. T. Brown. From what can be learned here, the people in Alabama expected that Bishop Brown would be their bishop since his election, and because of this a wave of prosperity is forecast for the C. M. E. Church in that state.

Bishops Receive Appointments

Bishop R. S. Williams of Augusta, Ga., senior bishop of the Colored Methodist Episcopal Church, at the close of the fifteenth quadrennial session of the General Conference, read the following assignment of bishops for the next four years:

North and South Carolina, Florida and East Florida, Bishop R. S. Williams; Mississippi Conference, Bishop Elias Cottrell; West Kentucky and Ohio and California Conferences, Bishop C. H. Phillips; Georgia Conference, Bishop R. A. Carter; Oklahome and Arkansas, Bishop N. C. Cleaves; Alabama Conference and New Orleans Conference, Bishop R. T. Brown; Louisiana Conference and Tennessee Conference, Bishop J. C. Martin; Kansas and Missouri, Southeast Illinois, Washington and Phidelphia Conferences, Bishop J. Arthur Hamlette; Texas Conference, Bishop John W. McKinney.

Methodists South Pledge Friendship to C. M. E. Church

Memphis, Tenn., May 11.—"Christianity is a failure unless it can bring the different races into right relations with one another and set them to living on the basis of brotherhood in the household of God," says the College of Bishops of the Methodist Episcopal Church, South, in their quadrennial address to the General Conference of that body which convened here a few days ago. Applying this principle to the racial situation in America, the bishops continue, "Our holy religion demands the sovereignty of right and the law of love in applied helpfulness in all the relations of the white race to the Negro within our gates."

Topeka Plaindealer 5-14-26

Topeka, Kansas

The address further recounts the cordial friendship and cooperation that have existed from the first between the M. E. Church South and the C. M. E. Church, and earnestly recommends that this bond be strengthened and given more practical and brotherly expression. The following extracts give the heart of the statement:

"Again and again the General Conference has had its attention called to our relations and duty to the Colored Methodist Episcopal Church. To that great Church we continue to be cordially bound. We would not and cannot deny our duty to these, our brethren, a duty to be truly measured only by our means and opportunity. From the organization of that Church nothing has disturbed the harmony of our relations. We cannot too highly praise their conduct. Their work continues to be blessed of God, and for this we rejoice with great joy. No good can come to them, no success can attend their work, that will not deepen our joy. . . . No less for their sake than for our own we need to continue and to increase the help we are giving.

"But it must be emphasized that not by financial assistance alone do we meet our obligation to these brethren. They need our manifest sympathy, our personal interest, our service of love. Here as elsewhere in all life it holds true that the gift without the giver is bare. To draw nearest to them, not in condescending and hence offensive manner, but as truly brethren, serving the same God, rejoicing in the same Saviour, and seeking the same goal—these we should make manifest. . . .

"Christianity is a failure unless it can bring the different races of the world into right relations with one another and set them to living on the basis of brotherhood in the household of God. Men must be brothers, if there is to be any brotherhood. God demands it. 'Thou shalt love thy neighbor as thyself.' It is not 'thou mayest' be brotherly; 'thou shalt'. It is still a new commandment that we should love one another. . . . Our holy religion demands the sovereignty of right and the law of love in applied helpfulness in all the relations of the white race to the Negro within our gates."

ALL C. M. E. BISHOPS GET NEW DISTRICTS

Kansas City, May 28.—The fifteenth session of the general conference of the C. M. E. Church has come to a close. All bishops have been assigned to new fields, many new general officers were elected and many of the church problems legislated on.

Among the most outstanding things done at the conference was the voting for the publishing house from Jackson, Tenn., to Nashville, Tenn. The conference also voted to give women equal rights at all conferences. This was the first step toward permitting them to sit as delegates at the conferences.

The following assignments were made:

First district, Bishop R. S. Williams, D. D.; conferences, South Carolina, western Florida. Second, Bishop Elias Cottrell, D. D.; conferences, Mississippi, northern Mississippi, eastern Mississippi, southern Mississippi. Third, Bihop C. H. Phillips, D. D.; conferences, Tennessee, Kentucky, Kentucky and Ohio, California. Fourth, Bishop R. A. Carter, D. D.; conferences, Georgia, southern Georgia, southwest Georgia, central Georgia. Fifth, Bishop N. C. Cleaves, D. D.; conferences, Arkansas, Little Rock, southwest Arkansas, Oklahoma, Muskogee. Sixth, Bishop R. T. Brown, D. D.; conferences, Alabama, central Alabama and Florida. Seventh, Bishop J. C. Martin, D. D.; conferences, western Tennessee, Memphis and Jackson, Louisiana and New Orleans. Eighth, Bishop J. A. Hamlet, D.D.; conferences, Missouri and Kansas, southeast Missouri and Illinois, Washington and Philadelphia, North Carolina. Ninth, Bishop J. W. McKinney, D. D., conferences, Texas, western Texas, eastern Texas and central Texas.

General Officers

Rev. G. C. Parker, D. D., editor Christian Index; Rev. J. R. Starkes, D. D., editor Western Index; Rev. C. H. Copeland, D. D., editor Eastern Index; Rev. H. P. Porter, D. D., manager publishing house; Prof. G. F. Porter, financial secretary; Rev. T. W. Womach, D. D., secretary extension; Rev. J. H. Monroe, D. D., secretary missions; Rev. J. A. Bray, D. D., secretary education; Rev. J. A. Martin, D. D., secretary Sunday schools; Rev. T. H. Copeland, D. D., secretary retired preachers, and Rev. C. L. Russell, D. D., secretary Epworth league.

C. M. E. WOMEN GIVEN EQUAL SUFFRAGE

Publishing House Moved to Nashville

At the fifteenth session of the general conference of the Colored Methodist Episcopal Church which closed at Kansas City, Mo., last week, it was voted to give women equal suffrage rights in the conferences, thus granting them rights as delegates at all conference bodies. Before the proposal becomes a law, however, it must be considered in the several annual conferences and passed by a two-thirds vote.

Chicago Bee 5-29-26

The publishing headquarters were moved from Jackson, Tennessee, to Nashville by a close vote, the majority in favor of the move being only five. The records of the several departments showed that the church had enjoyed a tremendous growth in membership, finances, new school buildings, and other acquired church properties. Several vacancies were left in important pastorates by the promotion of a number of the leading pastors and presiding elders to general offices.

The assignments were as follows:

First District: Bishop R. S. Williams, D. D., Conferences, S. Carolina, W. Florida.

Second District: Bishop Elias Cottrell, D. D., Conferences, Miss., N. Miss., E. Miss., S. Miss.

Third District: Bishop C. H. Phillips, D. D., Conferences, Tennessee, Kentucky, Kentucky and Ohio, California.

Fourth District: Bishop R. A. Carter, D. D., Conferences, Georgia, S. Georgia, S. W. Georgia, Central Georgia.

Fifth District: Bishop N. C. Cleaves, D. D. Conferences, Arkansas, Little Rock, S. W. Arkansos, Oklahoma, Muskogee.

Sixth District: Bishop R. T. Brown, D. D. Conferences, W. Tennessee, Alabama, Central Alabama and E. Florida.

Seventh District: Bishop J. C. Martin, D. D. Conferences, W. Tennessee, Memphis and Jackson, Louisiana and New Orleans.

Eighth District: J. A. Hamlet, D. D. Conferences: Missouri, and Kansas, S. E. Missouri and Illinois, Washington and Philadelphia, N. Carolina.

Ninth District: Bishop J. W. McKinney, D. D. Conferences, Texas, W. Texas, E. Texas and Central Texas.

General Officers Elected

Rev. G. C. Parker, D. D., Editor Christian Index.

Rev. J. R. Starkes, D. D., Editor Western Index.

Rev. C. H. Copeland, D. D., Editor Eastern Index.

Rev. H. P. Porter, D. D., Manager Publishing House.

Prof. G. F. Porter, Financial Secretary.

Rev. E. W. Womack, D. D., Secretary Extension.

Rev. J. H. Monroe, D. D., Secretary Missions.

Rev. J. A. Bray, D. D., Secretary Education.

Rev. J. A. Martin, D. D., Secretary Sunday Schools.

Rev. T. H. Copeland, D. D., Secretary Retired Preachers.

Rev. C. L. Russell, D. D., Secretary Epworth League.

Church-1926

C.M.E.

Dr. Geo. Haynes Lauds Organization of Negro Church, at Methodist Meet

KANSAS CITY, Ma., May 20.—(By P. N. S.)—Speaking before the General Conference of the Colored Methodist Episcopal church in Kansas City last Friday night, Dr. Geo. E. Haynes, Secretary Commission on the Church and Race Relations, Federal Council of Churches, said in part:

"The Negro group must meet the conditions of the times through organization. What organization has the Negro comparable to the Negro Church? First, in the matter of numbers there are more Negroes actually enrolled in Negro church denominations than in all the other organizations put together except the secret societies.

"Look at the matter of the strength of age and survival. The Negro Church is more than one hundred years old and has survived and grown each decade. What is the evidence when we turn to the matter of financial power and support? Today there is probably more money invested in Negro church property than any other one phase of Negro economic life, and probably Negro churches today raise more money for general and specific purposes than all of Negro business organizations.

"Turn, if you will, to the personal. With all the criticism of its ministry, from local preachers to bishops and general officers, presidents and moderators, there is probably more brain and character within the ranks of the leadership of the church than in any other of our professional groups except probably the teaching profession But after all, wherein, lies the organized power of the church? The church is the most unique of our institutions and agencies. No other could survive on the basis it does. Could the theatres last six months by giving everybody the privilege who came to make a voluntary collection for its support?

"The Protestant Negro Churches have grown rapidly the past sixty years. With their bishops, their presidents of conventions, moderators, district superintendents, and other general officers and their local ministers they have made great headway in organizing and serving the people in many ways.

"What is the call, now, that comes as the great challenge of this our day to this giant organized power in the Negro church? There are two types of things that the Negro church must confront if it is to justify its place of power and responsibility. (1) It must realize its opportunity and begin to function in that opportunity as the great agent for dealing with the social and community conditions in the internal life of the Negro people. Let me be concrete. In every one of the great centers of population now numbering more than 70 cities where Negroes are congregated in great numbers the problem of their place in industry is no longer and can no longer be the question of the individual. The only way this situation can be met is by organized power. Long ago the white labor unions would have taken a different attitude toward the Negro worker if the organized power in the Negro church had been a functioning factor in dealing with the wage and work conditions of the great masses. I know you will say that these are not questions for the church; but, my friends, these are questions of life and labor, and can the problems of life and labor be separate from religion? Is not the great function of religion to solve the problems of life and labor? If, then, the church is to be the agency of religion it must deal with these practical problems of life and labor.

"Again, let us look at the great housing issues now so crucial in every one of our Northern cities. This involves not only the question of the internal conditions of the Negro but involves his relationship with his white neighbors. If the Negro church in personnel and social service organization was today able to step out in the forefront of the problem of adjusting the housing, community conditions and relations of Negro groups in a hundred cities and towns North and South, we would immediately see a new day in both the internal community life of the Negro and his relationships with his white neighbors.

"Turn in another direction. Look at the great leisure-time needs of these teeming millions who are crowding into our industrial and commercial centers. They are having money through increased earnings—more money than they have ever known before. Their hours of work are shortening and their hours of leisure are lengthening. What is being provided to take care of this leisure? In many communities the churches have abdicated their right and opportunity to furnish the outlet for these leisure-time activities."

NEGRO MEETING PLANS IN SHAPE

[illegible] TELEGRAPH

Ten-Day Autumn Conference to Be Held in Augusta

AUG 22 1926

The ten days' Autumn conference and religious school arranged by Dr. J. W. Perry, secretary, Board of Missions, M. E. Church, South Nashville, and Bishop R. A. Carter, begins Aug. 31 and ends Sept. 10 at Paine College, Augusta.

Rates for one and one-half fare have been granted by the Southern Passenger Association for the states of Alabama, Georgia, Florida, Mississippi, South Carolina, North Carolina and Virginia.

Bishop R. A. Carter, the presiding bishop, and J. A. Martin, Nashville, the secretary, say that they are expecting upwards of 500 ministers and lay workers in Sunday Schools, Epworth League and the Woman's Missionary Society to be in attendance for these ten days of instruction.

The faculty will consist of some of the best prepared men of the Methodist Church, South, and the colored Methodist church. The courses will be religious in every detail. Several of the subjects and inspirational addresses will be adopted to meet the needs of the "Rural Pastorate" looking toward the encouragement of negroes who operate the farms in this section, as well as encouraging "interracial co-operation in matters of common school education and economic development."

Three of these ten day Summer Schools in the Southern territory have been permanently established by the joint co-operation of the Missionary Board of the Methodist Church, South, and the General Board of the Colored Methodist Church. They will be operated at Paine College, Augusta; Lane College, Jackson, Tenn., and Texas College, Tyler, Texas.

In addition to what has and is already being done by church organizations, educational institutions and inter-racial agencies, it is thought that these schools engaged in by the Methodist church and the colored Methodists will mean volumes in the matter of helping to work out a better understanding between the races, advancing Christianity and improving the educational, moral and economic development of the colored people in this section.

erated at Paine College, Augusta; Lane College, Jackson, Tenn., and Texas College, Tyler, Texas.

The teachers, preachers and lecturers, many of whom are nationally known, will be from such institutions as Emory University, Atlanta (White) Paine, Lane and Texas Colleges (Colored.)

It is felt by the bishops, leaders and general conferences of both churches that the most practical efforts and efforts that are destined to give the very best results in addition to what is being done already in the matter of helping to train religious workers, to bring harmony among the races and to encourage the colored people in their endeavors educationally, and economically, must be obtained through this kind of school wherein contacts of the two people are had in concrete ways of service.

Atlanta, Ga., Georgian

AUG 14 1926

NEGRO SCHOOL ANNOUNCED

AUGUSTA, Ga., Aug. 14.—The 1926 session of the School for Pastors of the C. M. E. Church will be held at Paine College, Augusta, Ga., September 2 to 16, it was announced here today. Plans and arrangements for the School for Colored Pastors have been made by Dr. J. W. Perry, home mission secretary of the board of missions of the M. E. Church, South, assisted by Bishop R. A. Carter, of the C. M. E. Church, presiding bishop of Georgia, and the Rev. J. A. Martin, of Nashville, Tenn., Sunday school editor of the C. M. E. Church.

The school at Augusta for colored pastors from the States of Georgia, Alabama, Florida, Mississippi, North and South Carolina and Virginia is one of three similar schools to be held in the South during the present summer under the joint auspices of the Methodist Episcopal Church, South, and the Colored Methodist Church, for the purpose of affording pastors of the colored race an opportunity for training under expert teachers of both the white and colored races. The other schools are operated at Lane College, Jackson, Tenn., and at Texas College, Tyler, Tex.

The faculty of the Augusta school will consist of some of the outstanding men of the M. E. Church, South, and the C. M. E. Church. The Rev. A. D. Betts, conference superintendent of Sunday school work of the South Carolina Conference, and Dr. A. M. Trawick, professor in Wofford College, Spartanburg, S. C., will represent the M. E. Church, South.

Platform addresses will be given by the following representatives of the C. M. E. Church: Bishop C. H. Phillips, of Ohio; Bishop R. T. Brown, of Birmingham, Ala.; the Rev. L. H. Brown, Cleveland, Ohio, and Dr. Carter G. Woodson, of Washington, D. C., leader in the Congregationalist Church and noted historian of the colored race. Bishop R. A. Carter will lead the devotionals.

Immediately preceding the pastors' school, beginning Saturday, August 21, there will be a 10 days' autumn conference of religious workers of the Colored Methodist Church to be held at Paine College. Upwards of 500 ministers and lay workers are expected to attend this conference.

It is announced that special rates will be granted by railroads of Alabama, Georgia, Florida, Mississippi, North and South Carolina and Virginia to delegates attending the pastors' school and conference.

COLORED RELIGIOUS SCHOOL AT AUGUSTA

Constitution

Aug 22-26

The ten days' autumn conference and religious school arranged by Dr. J. W. Perry, secretary of the board of missions, M. E. church, south, of Nashville, Tenn., and Bishop R. A. Carter of the colored Methodist church, begins August 31 and ends September 10 at Paine college, Augusta, Ga.

Rates of one and one-half fare have been granted by the Southeastern Passenger association for the states of Alabama, Georgia, Florida, Mississippi, South Carolina, North Carolina and Virginia.

Bishop R. A. Carter, the presiding bishop for Georgia, and J. A. Martin, secretary, say that they are expecting upwards of 500 ministers and lay workers in Sunday schools, Epworth League and the Woman's Missionary society to be in attendance.

The faculty will consist of some of the best prepared men of the Methodist church, south, and the colored Methodist church. While the courses will be religious in every detail, several of the subjects and inspirational addresses will be adapted to meet the needs of the "rural pastorate," looking toward the encouragement of colored people who operate farms in this section, and at the same time will encourage "inter-racial cooperation in matters of common school education and economic development generally.

Three of these 10-day summer schools in the southern territory have been permanently established by the joint cooperation of the missionary board of the Methodist church, south, and the general board of the colored Methodist church. They will be operated at Paine college, Augusta, Ga.; Lane college, Jackson, Tenn., and Texas college, Tyler, Texas.

In addition to what has and is already being done by church organizations, educational institutions and inter-racial agencies, it is thought that these schools engaged in by the Methodist church and the colored Methodists will mean volumes in the matter of helping to work out a bet-

Church - 1926

REV. PRESTON TAYLOR DIRECTS CONGREGATION AS NATIONAL PRESIDENT

Chicago, Ill. (Special)—For a consideration of $87,500.00 the congregation of the Christian Church of this city led by Rev. Preston Taylor of Nashville, Tenn., who is president of the National Christian Convention, entered their edifice here last week. The property was formerly owned by the Oakwood Boulevard Christian Church; the building is located at Oakwood Boulevard near Page and was erected at a cost of $250,000.00.

The occupying of this church property by the colored congregation was the work of the Rev. Mr. Taylor, who spent much time here last year, making several visits, staying as long as three weeks on a trip. While the church is now without a pastor it is their plan, according to the Rev. Mr. Taylor, to select some outstanding minister who can not only build up the congregation spiritually, but who can manage the proposition that they have just entered into. It proves to be one of the imposing structures and one of the most modernly equipped occupied by the congregation among the colored in the city of Chicago. Persistent rumor has it that in all probability this congregation, since they have entered into their new house of worship, will invite the National Convention of the connection to hold their 1926 session in the windy city.

The church has a main auditorium, a Sunday school auditorium, committee rooms, prayer meeting rooms, dining room, kitchen, laboratories throughout, and portable partitions so that the church can be used in any way as an institutional organization. The mammoth pipe organ, the choir loft and gallery, in fact, the entire arrangement makes it possible to accommodate about 2500 at a service.

The Rev. Dr. Taylor was able, so his friends here say, to swing this deal because of his intimate acquaintance and knowledge with the former owners of the property, but the financing was considered a great feat, due to the fact that the Rev. Mr. Taylor is not a resident of Chicago but a Tennessean, being located in Nashville, where he pastors the Lea Avenue Christian Church, and at the same time is President of the Tennessee State Convention of Christian Churches, and where he is actively connected with the various business institutions of the city of Nashville, he being the chairman of the Executive Committee of the Citizens Savings Bank of that city.

It was not known how long the Rev. Mr. Taylor would remain in the city, but it is thought that his stay here would be wound up as soon as every detail of the church occupancy of the magnificent property was finally arranged or completed.

LAUDS WORK OF NEGROES IN THE CHURCH OF CHRIST

Achievement Of Two Races In Church Is Called Fine Work Of Co-operation In Kingdom Building

INTERNATIONAL CONV. VOICES RACIAL HARMONY

Church Has Been Strengthened And Conserved Thru Inter-Racial Tendencies, Says Field Worker

MEMPHIS, Tenn., Nov. 24—(Special) Rosa Brown Grubbs, field worker for Negro auxiliaries of the United Christian Missionary Society, told of the work being done at the meeting of the International Convention of Disciples of Christ here last week.

Equal Rights Fostered

Miss Brown stated:

"The Church of Christ is fortunate in that there has been no division into north or south or white or black, as with some of the denominations. Without reviewing the short comings and the failures of the past as regards the racial situation permit me to say that the opportunities of today with the forward look and desire of self-expression on the part of both races concerned bids fair for a fine co-operation in kingdom building, if the strong will be reasonably considerate of the weak.

Called "Upper Road"

"Just 10 years ago, the Negro Disciples at the call of Preston Taylor, were organized in a national convention. It was indeed fortunate that at this first meeting the spirit of racial co-operaion manifested itself through the presence of J. B. Lehman, superintendent of Negro education of the church; Mrs. Anna R. Atwater, president of the Christian Woman's Board of Missions, and Robert M. Hopkins, director of the religious educational work of the church. The expressed desire for inter-racial co-operation on the part of all who attended that first meeting made impossible a gulf and started us on the 'Upper Road.'

Praises Achievements

"Great progress has been made during these 10 years and worthwhile have been the achievements. Because of this co-operation our evangelistic force has been strengthened, thereby conserving the church in a fine way. Because of this co-operation struggling churches in strategic points such as Chicago, Cincinnati, Baltimore, St. Louis, Dayton, Ohio, Columbus, Ohio, Kansas City, Kan., Oklahoma City, Okla., Houston, Austin and Paris Texas, have been helped to secure more adequate church homes, which were absolutely imperative if these churches should at all be able to meet the needs of the local communities. Some of these have already become self-supporting and are doing fine work in the community. They are sharing too in helping to meet the call of the world through the United Christian Missionary Society.

"Because of this co-operation new and stategic fields such as Memphis, Tenn., Washington, D. C., and Cleveland, Ohio, have been entered and the church established. In both Washington and Memphis, Tenn., adequate church homes have been provided, while in Cleveland effort is being made through a co-operation of the City Mission Board (white), the Negro church and the United Society to provide there an adequate church home. In practically every instance mentioned in this paragraph the local (white) board has been a potent factor in the achievements.

Migration Created Need

"The Negro church of the past has largely been a rural church with the Disciples of Christ. The migration of the population of the rurals into the towns and cities and the south into the north has carried about one-half of our membership into centers where there have been no church homes. As, far as men and money have permitted us, we have entered these fields and we have established in His name, but the end is not yet, for today the call comes from more than a score of large cities where already are gathered from 25 to 100 Disciples awaiting organization.

$76,000.00 Raised

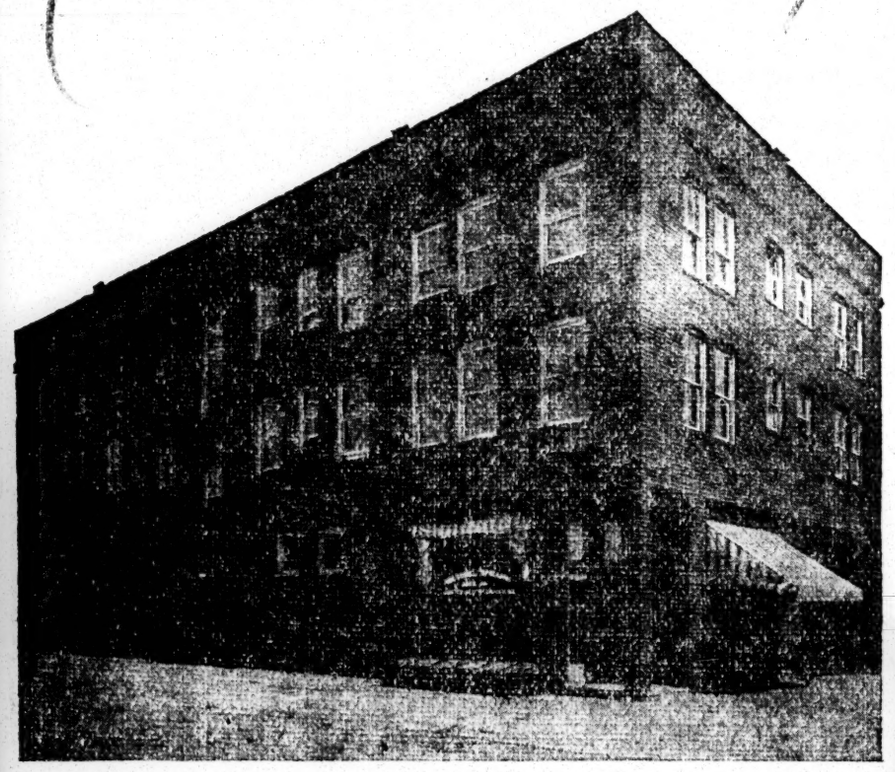
"The emergency campaign luncheon for the purpose of building a church in the nation's capital, establishing a Christian college and to share in world missions resulted in putting into the treasury of the United Christian Missionary Society, $76.000. Our quota to the Golden Jubilee was reached, in fact we went a little over the top, and we have shared generally in the achievements of the United Christian Missionary Society."

Church – 1926

Church of God.

NEWPORT NEWS

UNIQUE CHURCH AND FOUNDERS



Church of God (Elder Michaux's Church) Newport News

NEWPORT NEWS IS THE HOME OF RELIGIOUS SECT THAT BELIEVES IN PRACTICAL CHRISTIANITY

By WM. J. BURRELL

Arriving in Newport News from the Chesapeake ferry and taking the local car to 19th street and Jefferson avenue, you see on your right a massive modern building three stories in heighth with a depth of approximately 100 feet. This is the edifice of the Church of God, the house of worship of a group of Christian people who are a living testimony to the Godly aims of Elder Michaux in a practical way.

I met Elder Michaux in his private office on the second floor of the building, and he, in a clear and earnest manner related to me his church's faith and works. To give an idea of the fundamentals of his church he quoted from the Holy Bible, reading the 15th and 16th verses of First Peter, which he feels justifies his belief in earthly holiness. He then discussed the practical sides of his work, revealing accomplishments which appear so beneficial and remarkable.

In 1919, Elder Michaux, believing holiness a possibility, started the Church of God on Jefferson avenue, in a text, and began extolling his views and telling the people that his works extended into their every day lives with holiness through strict adherence to the word of God the objective. He believes that the ultimate result of this faith is to so convert the human mind into a perfect aim, coveting nothing, with the serving of God its prime object. Things material being secondary issues.

This religion, declares Elder Michaux, prohibits the indulgence by its converts of habits detrimental to the health, and no lazy person can be possessed of it. The members of the Church of God consider themselves the real representative of the hosts who love the Lord with all their hearts and minds and their neighbors as themselves.

Elder Michaux, a keen, frank speaking divine, of 37 years, medium in stature, has instituted numerous business ideas and projects, all of which are conducted with a view of conforming with his religious principles. The edifice of the Church of God contains 40 rooms with all modern improvements, having on the ground floor, a grocery store with the profits going to the sick, blind, the paralytic and those otherwise afflicted or enfeebled. A charity cafe is maintained where the sick are given free meals daily, an auditorium with a seating capacity of 400. A fitting illustration of their religion is afforded by the manner in which the pooling of the net earnings of those of the faith, who live in the church's three-story home, 612 22nd street. After all expenses are deducted from the total earnings of the occupants, the remaining sum is equally divided among them. For example, John makes $7; Mary, $25; Roy $9; total, $41; expenses, $20, leaving 21, or each individual $7.00.

The value of the church property located in Virginia, Pennsylvania and Maryland is estimated at $70,000.

Closely woven into this work of Elder Michaux is the Purity League, conducted by Mrs. Mary Michaux, the elder's wife and able co-worker. The building of the organization of which this unique man is the head has not been an easy task, for in the beginning this body of worshippers was persecuted and many times the elder was threatened with imprisonment because of his ambitious and seemingly odd program. Throughout it all, he declares that he and his wife, stood, depending on God for guidance, and through Divine help, the elder asserts, his church, the Church of God, has grown from a small group in 1919 to a mighty host scattered over three states, having sufficient funds to bury all of their dead, care for the sick and to provide free meals for at least 50 people daily.

The policy of the church is not to be for financial support, each member contributes cheerfully one day's earnings a week to the couse, thus making the church virtually independent of outside aid.

ELDER AND MRS. MICHAUX

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Church-1926

Congregational.

66

A NEGRO MODERATOR

"UP FROM SLAVERY" might well entitle the life story of the Rev. H. H. Proctor, negro head of one of the most important organizations of the Congregational churches of America, the great majority of which are composed of white congregations. For tho his negro preacher was not a slave himself, he was born a few years after Appomattox of parents who had been slaves. He is now the Moderator of the New York Association of Congregational Churches, to which he was unanimously promoted from Vice-Moderator by 400 delegates, most of them white men and women. The total membership of the group represented, according to press reports, is 31,000, of which less than 5,000 are colored. The meeting was held in St. Mark's Church, Brooklyn, and after the new Moderator had been cheered to the chair he reminded his hearers, as reported in the New York *World:*

"It was sixty years ago that Henry Ward Beecher dedicated this church and here sold negro slaves. I am a son of that race that was bound in the chains of slavery, and it is fitting that I should be able to stand up here to-night and say that I, whose father and mother were slaves, am a free man and given such a high tribute as this by other free men."

The election of Dr. Proctor is the culmination of a career of striving. He was born in 1868, near Fayetteville, Tennessee, the son of Robert and Mary Proctor, who worked on a plantation as slaves until the end of the war. He was graduated from Fiske University, Nashville, Tennessee, in 1891, receiving the degree of Bachelor of Arts, and in 1894 he received the degree of Bachelor of Divinity. In the same year he was called to a church in Atlanta, Georgia, where he remained twenty-five years. When the United States entered the World War General Pershing commissioned him to visit the negro troops at the front and to act as their spiritual adviser. He became pastor of the Nazarene Congregational Church, Brooklyn, in 1919. The New York Moderator, we are told, looks upon the honor accorded him as an evidence of Christian liberality and of the decline of race prejudice. Looking to his own people, he believes, as he is quoted in the New York *Evening Post:*

"The one compelling need of the negro in this hour is an adequate church life. One of the great handicaps of the colored race has been that it has not had sufficient variety in denominational life. It needs a larger opportunity for expression.

"As the race drifts northward, would it not be a good thing to stretch a chain of churches across the continent for their salvation? The church of to-day must not only hold services; it must render service. This is particularly true of the church that is going to shape and mold the colored people now drifting northward.

"In Greater New York there are 500,000 colored people. Only 50,000 are in the churches. The reason is not that the race has lost its spiritual longing, but that the church has not kept pace with the needs of this progressive people. New York is the center of American life. As goes New York so goes the nation, politically, commercially, socially and religiously. This is therefore the place to build the first unit of a chain of churches across the continent that will function in the entire life of the negro people."

P. & A. photograph

HIS COLOR NO BAR

The Rev. H. H. Proctor, who, born of parents who had been slaves, is now Moderator of the New York Association of Congregational Churches which is predominantly white.

BROOKLYN N Y EAGLE
MAY 30, 1926

From Log Cabin to Moderator

The Rev. Dr. H. H. Proctor, Who Started as Plowboy, Heads City Ministerial Association

By Rev. Dr. Henry Hugh Proctor

Moderator of the Congregational Church Association of the New York City District

As Told to Howard Butler

"I TRACE my ancestral strain from Old Virginia. My father was born in South Carolina and my mother in Mississippi; they met in Alabama, where, before the war, my two brothers and my two sisters were born. After this they moved to Tennessee, where, after the manumission of the sixties, I was born December 8, 1868. One day, after I had seen something of the bigger world, my father showed me the ruins of the cabin in which I first saw the light of day. It stood back from the big road in a lane. Immediately around it were deep gullies cut by the torrents, but in the distance were the deep forests, and farther away the beautiful blue hills for which Kentucky is noted.

"But the first place where I remember anything was some miles away, where the family later moved. Our double cabin sat in the midst of a deep forest of beech trees, which seemed to me full of wonder. There in the forest I played alone, and was happy all the day long until dusk brought me back to the cabin. Saturday was a memorable day, when my sisters would do the baking for the Sabbath. How well I remember the cookies they made, in the shape of animals, and hid away until Sunday. Sabbath was the day when company came, and I recall with vivid memories how I stood at the door of the cabin and wistfully watched the preachers tell stories and eat the last piece of fried chicken.

"Later we moved some five miles away, near a little place called Clifton. It was from this place that I went to my first school. My mother was reluctant to have me start because of my youth, but, in view of my persistence, she yielded. After the novelty of the first day I was not so keen to go on the second, but my mother insisted that, having started, I should keep it up, meanwhile wielding a birch rod in her hand as a persuader. I ran all the way to school and haven't got weary yet. My mother made a man of me that day!

"I wish I could describe that first schoolhouse I attended. It was a log cabin by the roadside on the outskirts of a little town called Boon's Hill. It was well ventilated; one could throw a cat between the logs and never touch a hair. It was admirably suited for the study of astonomy, for one could look up through the roof and see the glory of God reflected in the heavens. I recall how one boy turned his head sidewise and put it through the opening between the logs to see a wagon go by. The teacher spied him and, without warning, began to apply a birch to tha

ility of men's clothing being made of rayon."

Possessing a dynamic personality and an air of intense concentration, Mr. Avram seems to literally bound ut of his chair when discussing his favoritee topic—ayon. Masses of papers and books litter his desk, all elating to some phase of the industry to which he has evoted so many years of study.

"When my wife and kiddies return from Europe," e said, "I am going to surprise each of them with a hat nade of rayon." He smiled broadly at this and, continuing, said: "That may sound strange, but I am so sure of he ultimate use of rayon for ladies hats that I am going o see for myself if a real stylish-looking chapeau cannot e created from a filament which once was part of a oble pine tree."

"But these were days of joy. Fortunately, they were filled with hard work. At the age of eight I could do as much plowing as a man; my father made a plow just for my size. There was sport, too, hunting, fishing, skating and swimming. The cornfield was my gymnasium, the river my bathtub and the awe-inspiring sky of stars was my moving picture; they are things for which I am ever grateful.

"Later, when we moved to the city, my educational advantages, while not ideal, were a vast improvement over those in the country. I completed the common school course in the city public schools, and afterwards had the opportunity to become principal of this school. But before I became principal I had an apprenticeship in teaching in the country districts, where I was an assistant at a salary of twenty-five dollars per month, which at the time seemed to me a large sum.

"I had learned the idea of thrift and I wanted to have some money in the bank, so the first money I made in teaching I put in a bank.

"However, the bank failed after I had deposited about forty dollars in it. This was a peculiarly trying experience, not only because it was the first money I had saved, but because I was laying it away to go to college.

"I got together all the funds I could, and the next spring I found myself in the Central Tennessee College at Nashville. By dint of economy I was able to get through the term. While I was there I was told that Fisk University was a better school than Central Tennessee College. I wanted the best, so I planned to go to Fisk the next fall.

"I shall never forget the day I went to Fisk. Though I had little money I received a most cordial reception. I was given a chance to work my way through. My familiarity with manual toil stood me in good stead, and I spent seven years there. During that time I dug ditches, set type, taught and preached to help pay my way. But I could not have gotten through without the help of my friends up North.

"Fisk has the finest set of young colored women anywhere in the world. It was here that I persuaded Miss Adeline Davis, a graduate of Fisk and later a teacher in the institution, to become the companion of my life, and she has stood faithfully by in all these years and has been the noble mother of my six children. She is the embodiment of Proverbs xxxi.

"On graduation day I received my degree of B.D. and was given the post of honor of all the speakers; the subject of my address was 'A New Ethnic Contribution to Christianity.' In this address I tried to show that the Jew had given us ethics; the Greek, philosophy; the Roman, law; the Teuton, liberty, and the Saxon, enterprise; but that, in view of his nature, the negro might be expected to bring the new and needed contribution of love.

"From Yale I went to the First Congregational Church of Atlanta, where I had the privilege of serving as minister for twenty-five years. I once called upon Mr. Carnegie in New York to secure a donation to my organ fund, and he asked me whom I had to recommend me. I told him I had letters from ex-President Roosevelt, President Taft, Senator Smith and Booker T. Washington. He said the one from Booker T. Washington was enough. I got my request.

"It was due to the urging of Dr. S. Parkes Cadman that I came to Brooklyn, and I am now pastor of the Nazarene Congregational Church, and, more recently, moderator of the New York City Congregational Church Association, for which I am deeply grateful.

"We have sixty-five churches in New York City, with a membership of over thirty-one thousand people, mostly white. It is my purpose to lead in the erection of a church in the Boro of Brooklyn, which will be to the seventy-five thousand colored people here what my church was in Atlanta. I believe that the church of today must not only hold services but must render service. Such a church, I think, would be the most needed thing in the entire boro. For within a half century I opine that the negro will form the backbone for Protestantism in Brooklyn, as we are the only Protestant element now coming into the city."

The Rev. Dr. Henry Hugh Proctor, whose residence is at 1597 Pacific Street, was for twenty-five years the pastor of the First Congregational Church of Atlanta. This church was visited by Theodore Roosevelt and William H. Taft, both of whom praised it highly for its influence upon both races in the city. It was the influence that came out of this church that promoted the solution of the Atlanta riot. In addition to being the pastor of the First Church in Atlanta Mr. Proctor was president of the Carrie Steele Orphanage and, as a result of his work of pacification in the Atlanta riot, he was made assistant moderator of the National Council of Congregational Churches of the United States at its session in Des Moines, Iowa. He has also been the vice president of the American Missionary Association, and is now secretary of the National Convention of Congregational Workers Among the Colored People, whose next biennial session is to be held at Detroit, Michigan. He is also president of the Allied Fisk Clubs and is to give the baccalaureate sermon at Fisk University in June.

The Rev. Dr. and Mrs. Proctor have six children: Henry Hugh, a graduate of Fisk University, a lieutenant in the World War and now a lawyer in Chicago; Muriel Morgan, a graduate of Atlanta University, now teaching in Public School 133, Brooklyn; Lillian Steele, graduate of Fisk University, now teaching in Miner Normal School, Washington, D. C.; Roy Cravath, now studying dentistry in New York University; Vashti Adeline, now a student in Hunter College.

The Rev. Dr. Henry Hugh Proctor

Church-1926

Congregational.

CONGREGATIONALISTS, meeting in annual session of the National Council of Congregationalist Churches in Washington, discussed the race question.

Said John R. Rogers, millionaire of Brooklyn, N. Y., who introduced the subject: "It is time we should consider how acute the race question is. When in this city, where Abraham Lincoln wrought and died, we cannot hold a banquet of this national council because we cannot find a hotel which will serve the Negro members of our council at the same table with the whites."

Said Dr. Robert E. Speer, of New York, in his address on inter-racial questions: "The white race, which has done more than any other to spread half-breeds across the world, is the last race who ought to protest against amalgamation. The 18,000 bastards in the Philippines born by soldiers mating with Filipino women show something of the guilt of the white man."

Pioneer Negro Church To Celebrate Birthday

The Second Congregational Church at Walker Avenue and McDowell Street is celebrating the fifty-eighth anniversary of it's organization this week, beginning with a programme tonight at 8 o'clock, when an address will be given by Professor R. L. Jones, superintendent of city schools.

Ninety per cent of the members are school teachers. Eight per cent are in the government service.

This is the first negro Congregational Church in the south organized by a negro Congregational minister, Rev. Abraham Lincoln DeMond is the pastor.

Services will be held at the church on Wednesday, Thursday and Friday nights. The celebration will close next Sunday with an anniversary sermon, a thanksgiving for the new church building and a financial rally for the building fund.

A NEGRO'S HIGH HONOR.

An unusual distinction has just been given to a negro minister, well known in Atlanta by a pastorate he held here some years ago, and in which he did notable work for racial pacification and uplift of his parishoners. He is Rev. Henry H. Proctor, the son of slave parents who worked on a Tennessee plantation, graduate of Fiske and of Yale universities, chaplain for negro troops in the world war, and now pastor of a church in Brooklyn. The high honor just conferred upon him is that of moderator of the New York Association of Congregational Churches, made up of 65 churches, and of which only 5 are of colored people.

The Atlantans who knew this minister when he lived and labored in our midst will not be surprised that his knowledge, industry in his calling, and exemplary conduct have brought him this distinction, conferred for the first time in history upon a negro. That he will bear the honor with the modesty, good sense and probity that are his characteristics is scarcely to be doubted, and his friends among the people will look with interest to the results of his official career.

H. H. PROCTOR ELECTED MODERATOR OF NEW YORK ASSOCIATION

Four Hundred Delegates, Mostly White, Unanimous in His Choice—"Give Us Nothing Because We Are Black," He Pleads

Rev. Henry Hugh Proctor, pastor of the Nazarene Congregational Church in Brooklyn, was last week elected head of the New York Association of Congregational Churches, which is made up of sixty-five churches of that faith in New York City and has a membership of 31,000, only 5,000 of whom are Negroes. This action took place in St. Mark's Congregational Church in Brooklyn.

When the name of the Rev. Dr. Proctor was placed before the 400 delegates they unanimously chose him. As the delegates, most of them white men and women, rose to their feet cheering, the doctor was overcome with emotion. His voice trembling, he said:

"My race has wiped out nine-tenths of its illiteracy, but it has not yet learned how to hate and in their name I bring you the love thought of a race. This is the greatest honor that has come to me and I have never felt more humble than to-day. I wish here and now to dedicate myself afresh to the highest and best things for the uplift and for the promotion of that interracial co-operation for which I have ever stood. The interests of the two races are identical, and the very best lesson we can learn is how better to love each other.

"That the colored race is not a shiftless race is indicated by the fact that despite unfavorable conditions we have accumulated since our manumission two billion dollars worth of property. Another illustration that ours is not a shiftless race is the fact that it remained in the same locality in which it entered this country for nearly 300 years. Within the last ten years, however, a million Negroes have left the section of their original habitat.

"Behind this great movement there are three great outstanding reasons. The first was the response of the race to the call of the North to fill the labor vacuum created by the World War. Another was the proscription, oppression and persecution suffered by the race in the South. The other is our intense desire for self-realization in the American Democracy.

"But we have not come merely to get something, but also to give of the best that is within us. Given a full opportunity we shall bring certain distinct racial contributions. One of these is that of physical stamina, for the black is the only race that can do a full day's work in any part of the globe he finds himself. Another is a contribution of patriotism, for [illegible] never raised [illegible] against the flag. We may also be expected to bring a spiritual contribution, for the colored race is nothing if not spiritual. The great need of the great materialistic world is spirituality.

"I therefore plead for a larger opportunity for my race in every line of practical endeavor. Give us nothing because we are black. Deny us nothing because we are not white. The Church must be a leader in this, and in this instance, Congregationalists have done a notable thing. I want to build in Brooklyn the kind of a church for my people that will function in their entire lives. I want this to stand as a monument to those brave black boys of the World War who fought so valiantly, worked so faithfully, and after it was all over buried so tenderly the 67,000 bodies of our American boys who fell in that struggle."

His election is the culmination of a long career. He was born in 1868 in Fayetteville, Tenn., son of Robt. and Mary Proctor, who worked on a plantation as slaves until the end of the war. Their son graduated from Fiske University, Nashville, Tenn., in 1891, receiving the degree of Bachelor of Arts, and in 1894 he received the degree of Bachelor of Divinity.

In the same year he was called to the First Congregational Church of Atlanta, Ga., where he remained for twenty-five years. When this country entered the World War Gen. Pershing commissioned him to visit the Negro troops at the front and to act as their spiritual adviser.

In 1919 he came to New York after being named as pastor the Nazarene Congregational Church, Herkimer street and Perry avenue, Brooklyn, a Negro congregation."

[illegible]
MAY 14, 1926

CONGREGATIONAL SOCIETY ELECTS NEGRO MODERATOR

City Church Association Name Rev. Mr. Proctor -- Poland Scores Buckner's Methods.

Accusing Federal Attorney Emory Buckner of "scaring" the people of New York as to the cost of Prohibition enforcement and of belittling the achievements of his predecessor, Colonel Hayward, Orville S. Poland, attorney for the Anti-Saloon League of New York State, vigorously attacked Mr. Buckner in an address at the afternoon session of an all-day conference of the New York City Congregational Church Association, held yesterday at St. Mark's Congregational Church, Decatur st near Patchen ave.

Negro Clergyman Chosen Moderator

At an earlier session officers of the association were elected, and for the first time in its history the association chose a negro to be its moderator. The Rev. Henry H. Proctor, pastor of the Nazarene Congregational Church, Herkimer st. and Troy ave., was unanimously chosen for the position.

His parents were slaves. He took his office last night in a church which was dedicated by Henry Ward Beecher. He had been selected for his office by an association which is composed largely of white members. A year ago he had been chosen vice moderator, but because the moderator had accepted another pastorate, Mr. Proctor was acting moderator at the present meeting.

Consideration of the Prohibition problem was the most interesting feature of the conference, aside from the election of officers, and a large

Berriman st. Pave where not already paved.

JOSEPH A. GUIDER, President.
Peter A. McArdle, Secretary to the President.
C-248

NOTICE IS HEREBY GIVEN THAT the following petitions on file and ready for inspection will be submitted to the Local Board of the New Lots District at a meeting of said Board, to be held in the office of the President of the Borough of Brooklyn, Room 21, Borough Hall, on

WEDNESDAY, MAY 26, 1926.

at 2:45 p.m.

1. Broadway, east side, entire frontage, between Eastern Parkway Extension and Stewart st., and a frontage of 130 feet on north side of Eastern Parkway Extension and 119.77 feet on north side of Stewart st. Fence Lot 1, Block 3472, Section 11.

2. Bulivar pl., from Highland blvd. to County line. Pave.

3. Amend resolution adopted by the Local Board of the New Lots District on June 24, 1925, initiating proceedings to recurb where necessary, pave with permanent asphalt, Glenmore ave., from Forbell ave. to the Borough line, to read: "Recurb where necessary and pave with permanent asphalt Glenmore ave., from Forbell ave. to Drew ave."

4. Amend resolution adopted by the Local Board of the New Lots District on April 15, 1925, initiating proceedings to regulate, grade, curb and flag Hegeman ave., from Vermont to Wyona st., to read: "Regulate, grade, curb and flag within the dedicated area of Hegeman ave., from Vermont to Wyona st."

JOSEPH A. GUIDER, President.
Peter A. McArdle, Secretary to the President.
C-249

NOTICE IS HEREBY GIVEN THAT the following petitions on file and ready for inspection will be submitted to the Local Board of the Flatbush District at a meeting of said Board, to be held in the office of the President of the Borough of Brooklyn, Room 21, Borough Hall, on

WEDNESDAY, MAY 26, 1926,

at 2:30 p.m.

1. Avenue H, southwest corner of Troy ave. Sewer basin.

2. Amend resolution adopted by the Local Board of the Flatbush District on Dec. 23, 1925, initiating proceedings to curb and flag, where necessary, Brooklyn ave., from Empire blvd. to Lefferts ave., to read "Grade, curb and flag, where necessary Brooklyn ave., from Empire blvd. to Lefferts ave."

3. E. 33th st., from Linden blvd. to Church ave. Pave.

4. E. 42d st., from Foster to Paerdegat ave. Sewer.

5. E. 52d st., from Winthrop st., to Clarkson ave. Sewer.

6. E. 31st st., from Kings Highway to Clarkson ave. Pave.

7. E. 32d st., from Kings Highway to Clarkson ave. Pave.

8. E. 33d st., from Rutland rd. to Winthrop st. Pave.

9. E. 36th st., from Rutland rd. to Clarkson ave. Pave.

10. Kenmore pl., from a point 520 feet south of Avenue G to Avenue H. Grade, curb, flag and pave.

11. Rutland rd., from E. 34th st. to Remsen ave. Pave.

12. Winthrop st., from E. 33d st. to Rockaway Parkway. Grade, curb, flag and pave.

13. E. 43d st., from Foster ave. to Farragut rd. Grade, curb and sewer.

JOSEPH A. GUIDER, President.
Peter A. McArdle, Secretary to the President.
C-250

NOTICE IS HEREBY GIVEN THAT the following petitions on file and ready for inspection will be submitted to the Local Board of the Ocean Front District at a meeting of said Board, to be held in the office of the President of the Borough of Brooklyn, Room 21, Borough Hall, on

WEDNESDAY, MAY 26, 1926.

at 3 p.m.

1. Conklin ave., from E. 32d to E. 34th st. Sewer.

2. Conklin ave., from E. 34th st. to

Greater New York was shown by the report read by the Rev. John Luther Kilbon, executive secretary of the association. Building enterprises by ten churches, involving $634,000, are in process of construction, he said, and plans for other new structures to cost $500,000 have been made.

Growth in church membership during the past year, Mr. Kilbon reported, was 691, making a total of 31,000. Churches showing the greatest increase in membership were Bushwick Avenue Church with 116 new members and First Church, Mt. Vernon, with 107. East Rockaway Church with an increase of 84 made the largest percentage growth.

Boro Has Largest Churches.

The two largest Congregational churches in the United States, Mr. Kilbon announced, are in Brooklyn. These are Tompkins Avenue Church with 3,111 members and Central Church with 2,960 members. The largest increase in contributions to missions and other benevolences last year, it was shown, were made by Flatbush Church.

At the election the Rev. Henry H. Proctor was chosen moderator; the Rev. Thomas William, associate moderator; Pierrepont Davenport, director, and the Rev. Dr. T. M. Shipherd, a new member of the credentials committee, to serve until the next annual meeting.

Central Church, which for the past few years has refused to contribute to a per capita tax fund for the Church Extension Society on the ground that such a tax was not in keeping with the principles of the Congregational Church, proposed instead to contribute a lump sum collected on Easter Sunday which should cover its share of the work of the Church Extension Society, the Church Building Association and the New York City Congregational Church Association. This plan was approved.

Treasurer's Report.

The treasurer's report showed a total income of $24,959.18 for the year and expenditures amounting to $12,792.48.

Brief addresses were made by Mr. William L. James on "Untapped Resources," Mrs. Hastings H. Hart of White Plains on "Growing Days in Schauffler" and Mrs. Jeannette Emrich of New York on "International Friendship and Its New Emphasis."

The Rev. Dr. Nehemiah Boynton of Newton Centre, Mass., pastor emeritus of Clinton Avenue Church, urged the importance of the national building fund campaign now being conducted in Washington, D. C., by the First Congregational Church.

"The present edifice of the church," Dr. Boynton explained, "is worn out, condemned by the authorities and must be replaced or abandoned in the immediate future. The Congregational fellowship has already a sizeable investment in this church, which is of national and not merely local significance. Shall we scrap it or salvage it?"

At the evening session the Rev. Dan Bradley, pastor of the Pilgrim Congregational Church of Cleveland, Ohio, was the principal speaker. He gave a history of the Congregational Church since its inception and stressed its three-fold heritage of independence, fellowship and common sense. One of the most vital problems of today, he said, is to relate church organization with the movements of population in cities.

Magnifying Agreements.

"Today, as churches, we are magnifying our agreements rather than our antagonisms," he declared. "We are realizing that the things that divide us are not essential to the Christian message but are extras. We have built up theological systems on pagan absurdities about which our Lord knew nothing. We are speedily shading away these troublesome intellectual bugbears and the churches are coming together."

Before Dr. Bradley's address the Rev. Dr. Robert H. Carson, pastor of Grace Presbyterian Church, spoke a few words of greeting on behalf of the Stuyvesant Heights Ministerial Association. He, too, emphasized the unity between churches, especially between the Congregational and the Presbyterian Churches. The Congregationalists have made Brooklyn famous, he said, by reason of their gifted speakers, including such men as Beecher, Storrs, Boynton, Cadman, Hilles and Huget.

The Rev. Henry H. Proctor, Moderator, replied to Dr. Carson for the association.

Churches Represented.

Brooklyn and Queens churches represented at the conference included:

Church of the Pilgrims, Plymouth, Clinton Avenue, South, Central, St. Mark's, Parkville, Park Slope, Rockaway Avenue, Nazarene, Tompkins Avenue, Lewis Avenue, Pilgrim (Swedish), Bushwick Avenue, Canarsie, Flatbush, Borough Park, Tabernacle (Swedish), St. Paul's, Ocean Avenue, Redeemer (Italian), Evangel, Kings Highway, Golgotha (Finnish), Mapleton Park, Rugby Flushing (First), Woodhaven (First), Rockaway Beach, Richmond Hill (Union), Richmond Hill (Pilgrim), Jamaica (VanWyck Avenue), Flushing (Broadway), Corona (Bethesda), Woodhaven (Christ), Church in the Garden, Corona, and Jamaica (Victoria).

BROOKLYN STANDARD UNION
MAY 14, 1926

DR. PROCTOR, NEGRO PREACHER, PRESIDES OVER CHURCH ASS'N.

His White Associates in Congregationalist Pulpits of Brooklyn Honor Son of Slave Parents.

Dr. Henry H. Proctor is the new moderator of the New York City Congregational Church Association. He was elected last night at the diamond jubilee celebration in St. Marks Congregational Church, 461 Decatur street. He is a negro minister whose parents were slaves. In 1919 he came to Brooklyn as pastor of the Nazarene Congregational Church, Herkimer street and Perry avenue, a negro congregation. As moderator he heads an organization of sixty-five churches in New York City with a membership of 21,000. Of this group there are only five negro congregations, numbering less than 5,000.

United States Attorney Emory R. Buckner's advocacy of a referendum on the Volstead act was criticised last night by Orville S. Poland, head of the legal department of the Anti-Saloon League of New York in an address before the Association.

Poland quoted figures he said reflected upon the efficiency of Buckner's administration.

Addresses were made at the afternoon and evening sessions of the association by the Rev. Nehemiah Boynton, D.D., of Newton Centre, Mass., pastor emeritus of the Clinton Avenue Church, Brooklyn; Arthur J. Davis, superintendent of the Anti-Saloon League and the Rev. Dan Bradley, D.D., of the Pilgrim Church, Cleveland, Ohio.

"Mr. Buckner recently made public figures covering his administration in respect to prohibiton cases for thirteen months and used them in such a way that they were intended to reflect discredit upon his predecessor, Col. Hayward," Mr. Poland said. "He didn't tell what Col. Hayward had accomplished in the trial of prohibition cases, although he did state that he, Mr. Buckner, had about ten times as many assistants on prohibition cases as Col. Hayward had had.

"The official report of the Attorney-task. Behind him would be Gen. Von Seeckt, the sphinx-like chieftain of that body of 100,000 well-trained men which to-day constitutes the Reich's army.

DR. PROCTOR, NEGRO PREACHER, PRESIDES

(Continued from First Page.)

General of the United States discloses some interesting facts. During the fiscal year ending June, 1924, Col. Hayward and his assistant, Major John Holley Clark, commenced 3,056 cases of the nature of prohibition cases and terminated 3,733 such cases. Of these 3,068 were convictions and forty-seven were acquittals, 618 were nolle prossed, discontinued or dismissed, 168 were jury trials, and the fines actually collected during that time amounted to $369,592.02.

"I am taking Mr. Buckner's figures exactly as he gives them except that I have subtracted one-thirteenth from each figure in order to reduce his figures to the basis of one year and not thirteen months. In one year's time Mr. Buckner commenced 311 less cases than did Col. Hayward—he secured 311 less convictions—tried 135 less cases before juries and collected $125,000 less in fines. To be sure, he disposed of 705 more cases in the course of a year, but this increase in disposition of cases came entirely under the head of dismissed cases, quashed indictments, etc., as over against fewer convictions.

"Mr. Buckner cannot offset this untavorable balance by pointing to some approximately 500 padlocks he secured during a period of twelve months. He himself says that most of these padlock cases were consent decrees, or peace padlocks, which involved comparatively little time and labor in preparation for trials. He does not say how many compromised on a thirty days' padlock; he does not tell how often he merely put a brass padlock on the brass rail and left the front door wide open."

The Rev. John Luther Kilbon, executive secretary, reported that there is marked building activity among the Congregational churches of Greater New York. He stated that there are now ten churches engaged in building enterprises involving $635,000. Plans for other new structures which will cost an additional half-million, were said to be in various preliminary stages.

A growth of 691 in membership during the last year was reported for the 65 churches which compose the New York Association. The present total membership is 31,056. It was stated that the two largest Congregational churches in the United States are in Brooklyn. They are: Tompkins Avenue Church, the Rev. J. Percival Huget, pastor, with 3,111 members, and Central Church, the Rev. Parkes Cadman, pastor, with 2,960 members.

ATLANTA, GA., Co.

MAY 1 91926

A NEGRO'S HIGH HONOR.

An unusual distinction has just been given to a negro minister, well known in Atlanta by a pastorate he held here some years ago, and in which he did notable work for racial pacification and uplift of his parishoners. He is Rev. Henry H. Proctor, the son of slave parents who worked on a Tennessee plantation, graduate of Fiske and of Yale universities, chaplain for negro troops in the world war, and now pastor of a church in Brooklyn. The high honor just conferred upon him is that of moderator of the New York Association of Congregational Churches, made up of 65 churches, and of which only 5 are of colored people.

The Atlantans who knew the minister when he lived and labored in our midst will not be surprised that his knowledge, industry in his calling, and exemplary conduct have brought him this distinction, conferred for the first time in history upon a negro. That he will bear the honor with the modesty, good sense and probity that are his characteristics is scarcely to be doubted, and his friends among the people will look with interest to the results of his official career.

Church - 1926

Congregational.

N. Y. WORLD
MAY 14, 1925

NEGRO MINISTER MADE MODERATOR

The Rev. H. H. Proctor Unanimously Chosen Head of N. Y. Congregational District

HIS PARENTS WERE SLAVES

Acclaimed in Church Dedicated by Henry W. Beecher

A Negro minister, whose parents were slaves, became last night head of one o fthe most important organizations of the Congregational Churches of America, composed largely of white members, when the New York Association of Congregational Churches, in St. Mark's Congregational Church, Decatur Street, near Patchen Avenue, Brooklyn, elected the Rev. Henry H. Proctor, its Moderator.

He heads an organization composed of sixty-five churches within the limits of New York City, with 31,000 members. Of this group there are only five Negro congregations, numbering less than 5,000.

When the name of the Rev. Dr. Proctor was placed before the 400 delegates they unanimously chose him. As the delegates, most of them white men and women, rose to their feet cheering, the doctor was overcome with emotion. His voice trembling, he said:

"It was sixty years ago that Henry Ward Beecher dedicated this church and here sold Negro slaves. I am a son of that race that was bound in the chains of slavery, and it is fitting that I should be able to stand up here to-night and say that I, whose father and mother were slaves, am a free man and given such a high tribute as this by other free men."

A year ago Dr. Proctor was elected Vice Moderator and the Rev. R. L. Minich of Richmond Hill was elected Moderator. Dr. Minich later accepted a Boston pastorate and Dr. Proctor became Acting Moderator. There had been some doubt as to whether his name would be put up as Moderator, but when the Nominating Committee presented his name there was no dissent.

His election is the culmination of a long career. He was born in 1868 in Fayetville, Tenn., the son of Robert and Mary Proctor, who worked on a plantation as slaves until the end of the war. Their son graduated from Fisko University, Nashville, Tenn., in 1891, receiving the degree of Bachelor of Arts, and in 1894 he received the degree of Bachelor of Divinity.

In the same year he was called to the First Congregational Church of Atlanta, Ga., where he remained for twenty-five years. When this country entered the World War Gen. Pershing commissioned him to visit the Negro troops at the front and to act as their spiritual adviser.

In 1919 he came to New York after being named as pastor the Nazarene Congregational Church, Herkimer Street and Perry Avenue, Brooklyn, a Negro congregation.

NEW YORK CITY TIMES
MAY 17, 1925

NEW MODERATOR IN PULPIT.

Dr. Proctor Hails His Election as Tribute to the Negro Race.

The Rev. Dr. Henry Hugh Proctor, pastor of the Nazarene Congregational Church of Brooklyn, who was chosen last week as Moderator of the New York City Congregational Church Association, exchanged pulpits yesterday with Rev. Dr. J. S. Williamson, pastor of the Kings Highway Congregational Church, Eighteenth Street and P Street, Brooklyn. Dr. Proctor, who is a negro, said that his election as Moderator was "an expression of the historic and sympathetic attitude of the Congregational people toward my race in its upward struggle."

"My race has wiped out nine-tenths of its illiteracy," he said, "but it has not yet learned how to hate, and in their name I bring you the love thought of a race."

Heads All New York Congregationalists

By unanimous vote the New York Ass'n. of Congregational has chosen the Rev. Dr. Henry H. Proctor, pastor of Nazarene Church, Brooklyn, N. Y., as its new moderator. As official head of all Congregational churches of New York City, Dr. Proctor heads an organization of 21,000 members, less than 5,000 of whom are colored. Dr. Proctor was born of slave parents in Tennessee. He had to struggle for an education, but is now entitled to write several degrees after his name.

N. Y. EVENING WORLD
MAY 11, 1925

Negro Minister, Son of Slaves, Made Head Of New York Congregational Churches

Elected in Church Beecher Dedicated and "Sold" Slaves

A Negro minister, whose parents were slaves, to-day is head of one of the most important organizations of the Congregational Churches of America, composed largely of white members. Last night the New York Association of Congregational Churches, in St. Mark's Congregational Church, Decatur Street, near Patchen Avenue, Brooklyn, elected the Rev. Henry H. Proctor its Moderator.

He heads an organization composed of sixty-five churches within the limits of New York City, with 31,000 members. Of this group there are only five Negro congregations, numbering less than 5,000.

When the name of the Rev. Dr. Proctor was placed before the 400 delegates they unanimously chose him. As the delegates, most of them white men and women, rose to their feet cheering, the doctor was overcome with emotion. His voice trembling, he said:

"It was sixty years ago that Henry Ward Beecher dedicated this church and here sold Negro slaves. I am a son of that race that was bound in the chains of slavery, and it is fitting that I should be able to stand up here to-night and say that I, whose father and mother were slaves, am a free man and given such a high tribute as this by other free men."

A year ago Dr. Proctor was elected Vice Moderator and the Rev. R. L. Minich of Richmond Hill was elected Moderator. Dr. Minich later accepted a Boston pastorate and Dr. Proctor became Acting Moderator. There had been some doubt as to whether his name would be put up as Moderator, but when the Nominating Committee presented his name there was no dissent.

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Rev. Garner Elected Vice-Moderator of Congregational Conference

Selection Follows Closely on Heels of Honor Conferred on Rev. H. H. Proctor in Brooklyn

The Rev. Alexander C. Garner, pastor of Grace Congregational Church, 303 West 130th Street, was unanimously elected vice-moderator of the State Conference of Congregational Churches at Walton, N. Y.

Just a week ago the Rev. H. H. Proctor, of the Brooklyn Church of the Nazarene, recently was chosen moderator of the New York Association of Congregational Churches.

Dr. Garner, who received his D. D. degree from Howard University, is chaplain of the 369th Infantry, N. Y. N. G., formerly the 15th Regiment, and is president of the International Preachers' Meeting of New York. He was assistant moderator of the National Council of Congregational Churches in 1913 and organized Grace Church three years ago, after having held a pastorate in Washington 24 years

N. Y. WORLD
MAY 15, 1925

Negro Moderator Says Election Demonstrates Vitality of Religion

The Rev. Henry H. Proctor Heads Largest Congregational Body in Country—Is Modernist, but Calls Himself a "Progressive"

The Rev. Henry H. Proctor, Negro, who was unanimously chosen Moderator of the New York Association of Congregational Churches at its semi-annual meeting Thursday at St. Mark's Congregational Church, Brooklyn, thinks his selection by fellow white ministers clearly shows religion is more vital than ever before.

"Because of the youth movement, religion is not so formal to-day," he says. "There is not so much churchianity, but more Christianity. That is to say, the people now feel more for the life of Jesus as He preached and lived."

Mr. Proctor is a Modernist, but prefers to be called a progressive. He maintains that any one who studies should be inclined toward the modernistic view in religion; that scientists do not stubbornly hold to old theories and neither do we prefer old mechanism to new.

The new Moderator of the New York Congregationalists, while not inclined to enter into a discussion with Fundamentalists over the Ten Commandments or any other subject, derides their contentions by saying: "On an ear of corn are the shucks, kernel and the cob. It is not necessary to eat anything but the kernel, but the Fundamentalists usually eat all three."

Brooklyn is the stronghold of the Congregational Church in America and in becoming Moderator of the New York Association a Negro heads the largest body of the denomination in the country.

In Brooklyn are such well known congregations as the Central Congregational Church, the Rev. Dr. S. Parkes Cadman, pastor, with nearly 3,000 members; the Tompkins Avenue Congregational Church, the Rev. J. P. Huget, pastor, the largest Congregational unit in the world with 3,293 members, and the famous Plymouth Church of which Dr. Henry Ward Beecher was pastor and which soon is to be presided over by Dr. J. Stanley Durkee, President of Howard University.

The Nazarene Congregational Church, Brooklyn, of which the Rev. Mr. Proctor is pastor, is an unpretentious frame structure at Troy and Herkimer Streets. The membership is 700. For several months the congregation has been planning to build.

The Rev. Mr. Proctor was born of former slave parents in Tennessee in 1868. He is a graduate of Fisk University, Nashville, and took the degree of bachelor of Divinity at Yale in 1894. He is Chairman of the Greater Fisk Alumni Committee and President of the Allied Fisk Clubs. He is married and the father of five children. He came to New York in 1919.

BROOKLYN N. Y. TIMES
MAY 14, 1925

Rev. H. H. Proctor Chosen Moderator by Congregationalists

Boro Pastor, Son of Slave Parents, Owes Inspiration to Moody and Sankey and to Dr. Cadman.

By EDWARD V. RIIS

The Rev. Dr. Henry Hugh Proctor, pastor of the Nazarene Congregational Church, Troy ave. and Herkimer st., and the first representative of the negro race to be elected moderator of the New York City Congregational Church Association, recalled today that it was due to the inspiration of the Rev. Dr. S. Parkes Cadman, Brooklyn's noted preacher, that he cam eto work in this field.

Dr. Proctor was on his way to France after the Armistice, having been specially commissioned by Gen. Pershing to speak to the negro troops abroad after the Armistice, so as to uphold their morale, and he spoke one night in Dr. Cadman's church. Dr. Proctor has long been known as one of the most eloquent colored preachers in the country. When he had finished his address, Dr. Cadman said: "This man ought to come here to lead his people in a great religious and social movement."

Dr. Cadman then called on those who were in favor of the suggestion to rise, and everybody arose.

Since then Dr. Proctor, inspired by Dr. Cadman, has been working among the 75,000 colored people in Brooklyn, and he has built up the Nazarene Congregational Church until it has one of the strongest memberships of any colored Congregational church in the country.

As Brooklyn's noted preacher germinated the thought which brought Dr. Proctor here, another noted worker in the religious fie'd, also a Brooklyn man, prompted the colored clergyman to turn to the ministry. Dr. Proctor said today that he was a student in Fisk University when the famous evangelists, Moody and Sankey, went there and Moody spoke on the "Lost Sheep" while Sankey sang.

When they had finished young Proctor made up his mind that he would be a preacher. He is not only a graduate of Fisk, but of the Yale Divinity School, which awarded him his degree of Bachelor of Divinity.

In Atlanta 25 Years.

Dr. Proctor has a colorful history. For 25 years he was pastor of a church in Atlanta, Ga., which was dedicated by Booker T. Washington, his close friend, and due to Dr. Proctor's efforts, a new church, was built in 1906 in Atlantic which up to that time was the finest church possessed by the colored people in this nation.

Two Presidents of the United States, Theodore Roosevelt and William Howard Taft, went there while he was pastor, and Dr. Proctor afterwards visited President Roosevelt in New York.

He spoke from the same plaform in New Haven as Booker T. Washington when the latter made his last speech. His biography is in "Who's Who."

Born on Farm

Proctor was born on a farm 12 miles from Fayetteville, Tenn. He was 12 before he saw a railroad train, and 13 before he saw a city. His father, Richard, and his mother, Hannah, were slaves, freed by Lincoln's Emancipation Proclamation, and though he had four brothers and sisters he was the only free-born member of the family.

His father and mother moved to Fayetteville in order that he might have an education, and after attending public schools he went to Fisk University, where he spent seven years. He was about 22 when he went to Atlanta in 1894 to accept his first pastorate. His church grew from a membership of 400 to a membership of 1,000, with a plant worth a quarter of a million dollars.

Dr. Proctor's wife was a teacher in Fisk University.

Other members of his family have distinguished themselves. His eldest son, Henry Hugh Proctor, Jr., now a lawyer in Chicago, was a lieutenant overseas in the 366th Regiment, and Muriel Muriel, his eldest daughter, is a teacher in P. S. No. 133 in this city. She is a graduate of Atlanta University. Another daughter, Lillian, is a teacher in the Miner Normal School, Washington City, a graduate of Fisk, and studied social service in Chicago University. Another son, Roy, is i nhis second year in dentistry at New York University, and a daughter, Vashti, is a student at Hunter College.

After the Atlanta race riots, Dr. Proctor acted as a peacemaker and he and a young white lawyer started the inter-racial movement which has spread through the country.

Dr. Proctor said today that he believed the day was coming when there "would be only one race, the human race; one language, the English language, and one religion, the Christian religion." He declared that the barriers of racial and denominational prejudices were bound to break down, and that as prejudice disappeared, the channels of self-expression would be open to the negro, his confidence would be restored, and he would make rapid progress in every walk of life.

"These prejudices," Dr. Proctor said, "are psychological, and being psychological, they must change as intelligence, culture and religion become more current. The day of brotherhood is bound to come."

"What do you think of prohibition?" asked a woman reporter.

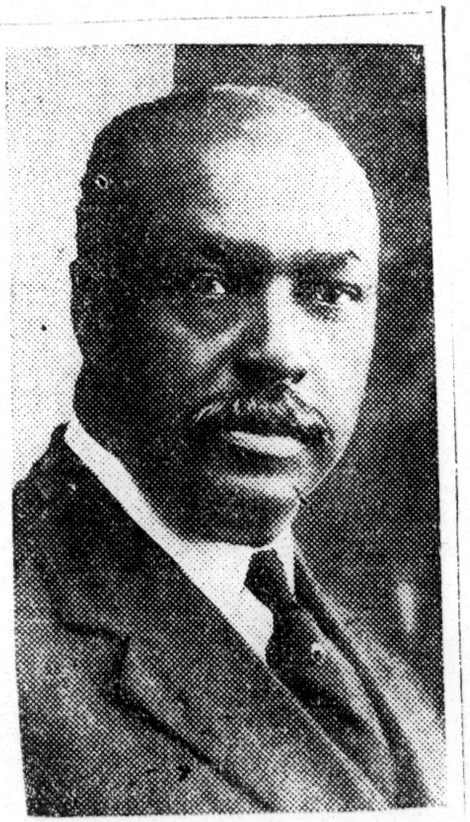
He replied: "I am an ardent Prohibitionist. I have never taken a drink in my life, and I have never smoked neither a cigar or a cigarette. Before I went to France to talk to the negro troops, speaking to 200,000 of them, I made a tour of the Old World, and I lived on water."

Dr. Proctor is more than 6 feet tall, with very broad shoulders. He wears shell-rimmed spectacles and has a smile. As moderator, he has charge of 65 churches in The Bronx, Brooklyn, Manhattan, Queens and the suburbs.

He has been described as " a man whose life has been so wrapped up in the life of the negro race during the past half century that the two are inseparable."

He is the author of a book, "Between Black and White," for which the Rev. Dr. Cadman, president of the Federated Council of Churches of Christ in America, wrote the introduction. He is one of the outstanding leaders of the colored people, who have risen from obscurity overcoming all obstacles, for he was born in a backwoods cabin in Tennessee, and he has made himself what he is.

As moderator, Dr. Proctor will preside over an organization composed of 65 churches with 31,000 members. He was chosen unanimously by 400 delegates at the conference of the association in St. Mark's Congregational Church, Decatur st. near Patchen ave., yesterday. The way was prepared for his election by the removal to Boston of the Rev. R. L. Minich, of Richmond Hill, elected moderator a year ago, who has accepted a call to a Boston pastorate



THE REV. H. H. PROCTOR.

Church—1926

Congregational.

CONFERENCE AT STRAIGHT CLOSES

Some of A. M. A.'s Brightest Minds Took Part in Sessions

The conference of ministers and layworkers held at Straight College under the auspices of the American Missionary Association from June 20 to 30, closed its sessions after a very profitable season of religious and educational inspiration.

The object of the conference, among other things, was to give opportunity to the A. M. A. workers to unite their Christian strength and experience as they prayed and discoursed upon the various phases of the work, to inspire greater enthusiasm on the part of those already in the service and to [illegible] laborers to enter the field.

The conference was organized into a real school of instruction, with a daily schedule for study classes, inspirational addresses, vesper services, etc.

Among the salient subjects discussed were: The Faculty, Religious Education, Home Mission Service, The Minister and His Bible, Homoletics, Pastoral Theology, Evangelism, Social Service, Church Organization and Administration, Recreational Activities, etc.

Among the prominent ministers and educators from out of town were: Dr. Franklin J. Estabrook, Denver, Col., secretary Education Society; Mrs. C. S. Wilcox, New York City, secretary of Bureau of Women's Work; Mrs. H. E. Lawless, Atlanta, Ga., secretary of Southern Division of Women's Work; Dr. J. P. O'Brien, president Straight College, New Orleans; Rev. E. W. Huelster, D. D., Chicago, Ill., District Secretary of A. M. A.. Rev. C. F. Graham, Ph. D., and Rev. J. I. Donaldson, B. D., Houston, Texas; Rev. D. J. Flynn, D. D., Charlotte, N. C., Evangelist at Large for A. M. A.; General Superintendent A. Lawless, D. D., Atlanta, Ga.; Asst. Superintendent H. S. Barnwell, Atlanta, Ga., and others.

Among the inspirational speakers invited from the home group were Dr. George Cornelson, Pastor First Presbyterian Church; Mr. A. V. Dalche, Assistant Superintendent of New Orleans Public Schools; Rev. D. W. White, Pastor Tulane Avenue Baptist Church; Miss Eleanor McMain, Director of Kingsley House; Rabbi Mendel Silber; Mrs. P. Jahncke, President of Kingsley House; Mr. O. P. Webb, Assistant to the President of the Texas & Pacific lines; Dean J. D. Cummins, Christ Church Cathedral; Miss V. P. Harrison, Social Worker of People's M. E. Church Center; Mrs. F. W. Foxley, Chairman of Women's Division Interracial Committee; Rev. D. J. Dawson, St. James A. M. E. Church, Dr. J. A. Bingaman, First African Baptist Church; and Rev. W. L. Cash, Pastor Central Congregational Church.

The visiting delegates were taken on a tour of the city in automobiles and shown the points of interest.

All delegates left for their homes feeling that much good had beer accomplished.

Rev. Cash Addresses Convention

Detroit, Mich., Aug. 31—"Religion is a transcript of the emotion or vision of the human soul when standing alone before its Maker."

This definition was given by Rev. W. L. Cash in an address tonight at the opening of the eleventh biennial session of the National Convention of Congregational Workers Among Colored People. Mr. Cash who is pastor of Central Church, New Orleans, La., is president of the Convention and also assistant moderator of the National Council of the Congregational Churches in the United States. The Convention is being entertained by Plymouth church, Detroit, and is meeting in Masonic Temple, 632 Livingstone Street.

A vision which bears fruit in service, Mr. Cash emphasized, is characteristic of the Christian religion.

"When man climbs to mount," he said, "and looks into the face of his God" he is forthwith driven down from the mount into the plain among the people. Christian character knows no other secret than this, vision and service.

"It is an interesting fact that man's every physical activity is an effort to express in some tangible way in the world without, as much as possible as that which is going on the world within. The measure of every man is measure of his vision. The man who is most likely to be lovable and appreciative of the worth of others is the man who has the largest worth in himself; the man whose vision is the widest.

"What the world needs today is a clearer and deeper vision of the Lord Jesus Christ. In order to speak boldly and work earnestly for His kingdom men and women must see the glory of the Christ."

[illegible] Ga. [illegible]

MAY 2[illegible] 1926

IF THEY CAN GET BY WITH IT.

Oh, well, if the election of Rev. Henry Proctor, a former Atlanta negro of great ability, now pastor of a Brooklyn Congregational church, as moderator of the New York Association of Congregational churches, 65 in number, and all of which are white folks' churches except 5, can be gotten by with by our Northern friends, why should we worry? It was the apprehension of a procedure like this on the part of Southern Methodists, that led them to oppose unification with the Northern Methodists.

—Defender Photo.

DR. W. L. CASH

Assistant moderator of the National Council of Congregationalist churches in the United States, who as president of the National convention of Congregational Workers, delivered the opening address at the 11th biennial sessions now being held in Detroit, Mich. Rev. Cash, pastor of Central church of New Orleans, is presiding over the Detroit convention which is being entertained by Plymouth church. The sessions opened Tuesday and are being conducted at the Masonic temple in Detroit.

Congregational Group Holds 11th Biennial Session In Detroit

Detroit, Mich.—"Religion is a transcript of the emotion or vision of the human soul when standing alone before its Maker."

This definiation was given by Rev. W. L. Cash in an address Tuesday night, August 31, at the opening of the eleventh biennial session of the National Convention of Congregational Among Colored People. Mr. Cash, pastor of Central Church, New Orleans, La., is president of the convention, and assistant moderator of the National Council of the Congre- is meeting in Masonic Temple, 632 Livingstone Street.

"It is an interesting fact that man's every physical activity is an effort to express in some tangible way in the world without, as much as possible as that which is going on the world within," said Dr. Cash. "The measure of every man is measure of his vision. The man who is most likely to be lovable and appreciative of the worth of others is the man who has the largest worth in himself; the man whose vision is the wildest.

NEW YORK CITY HERALD
APRIL 18, 1926

Co-operative Gains Hailed By Protestant Educators

Council, Speaking for 36 Denominations, Affirms Faith in Merger Made in 1922

BIRMINGHAM, Ala., April 17 (AP).—Protestantism of North America, as represented in the thirty-six denominations composing the International Council of Religious Education, to-day hailed the dawning of a new day in its work and reaffirmed its interpretation of the spirit of co-operative effort to be evangelistic and missionary. Its task, as agreed by a resolution adopted at the final business session to-day, is to win children and youth to personal faith in Jesus and to be educational in the sense that it seeks to build them up in Christian faith, life and service.

The council unanimously reaffirmed its faith in the merger of Protestant forces effected at Kansas City in 1922 and pledged united support to "the great motives underlying the whole field of religious education."

"Jim Crow" laws of the South are unjust and should be repealed, in the opinion of Dr. Will W. Alexander, of Atlanta, director of the commission on inter-racial co-operation, expressed to-day before the Inter-Denomination Young People's Conference.

Mr. Alexander said that Negroes were ruled against not only in matters of travel, but also in education, housing conditions, in the courts and social affairs.

SEES NEGRO DRIFTING FROM THE CHURCH

Congregational Prelate Declares Church Must Send Out A Message To Change Conditions

NEW YORK, Dec. 8 —(Special) —The Rev. Harold M. Kingsley of Detroit, Director of Negro Work in the North for the Congregational Church Extension Boards, declared last Thursday evening that the colored American has begun a mass movement away from the church Mr. Kingsley spoke in the Park Slope Congregational Church, 8th Avenue and Second street, Brooklyn, before the Men's Community Club.

Investigation in seven northern centers, Mr. Kingsley said, showed these figures:

	Negro Population	Unchurched
Harlem, N. Y. C.	175,000	115,000
Chicago	155,000	105,000
Washington	120,000	80,000
Detroit	85,000	40,000
Cleveland	65,000	40,000
Boston	18,000	12,000
Buffalo	12,000	7,000

"The Negroes are drifting from the church," Mr. Kingsley said, "because it offers no solution for their new problems. When the migrant, who has come north, has successfully adjusted himself to his new and complex environment, he has passed a test in stamina and social vitality that leaves him with eyes opened, sophisticated and hardened. He judges his religion in terms of usefulness and practicality. His church—aimless, programless, visionless—appears to him weak, ineffectual and trifling.

"The salvation of the Negro will be the frank and courageous acceptance and application of a social religious gospel. What message has the church for a bootlegger whose name is legion as he struggles with the double problem of his personal sin and his economic well-paid existence? What message has the church for the man who faces high rents on small wages? The rooming house evil is no longer that of over-crowding so much as it is that of the breaking down of moral standards of the home by the immoral roomer. What message has the church for the victim of residential segregation?

"So far the Negro is not hostile to the church, he is simply indifferent. The church must send out a message which will help adjust the new urban and industrial worker to his environment.

Negroes Losing Faith, We Learn

Kingsley, Speaking in Brooklyn, Says Race Is Drifting From Church

A mass movement away from the church has commenced among Negroes, declared the most religious group in America, the Rev. Harold M. Kingsley of Detroit, director of Negro work in the North for the Congregational Church Extension Boards, said last Thursday night before the Men's Club of the Park Slope Congregational Church, Eighth Avenue and Second Street.

Recent studies and statistics, according to Mr. Kingsley, have aroused deep concern among church leaders over the alarming proportions of the movement which hitherto has been almost unsuspected.

The latest figures, contained in the Negro Year Book, published by Tuskegee Institute, Alabama, give the total population of the race in this country as 12,000,000, while the church membership is reported as 5,354,900, or less than half. The larger number of the "unchurched" includes adults, although many are infants and children too young to be church members.

"The Negroes are drifting from the church," the speaker stated, "because it offers no solution for their new problems.

"When the migrant who has come North has successfully adjusted himself to his new and complex environment, he has passed a test in stamina and social vitality that leaves him with eyes opened, sophisticated and hardened. He judges his religion in terms of usefulness and practicality. He is freed from the religious bugaboos of yesterday and from the grave-clothes of a dead past. He is conscious of the power which is his from the mastery of the hardest and highest economic environment in the world. His church—aimless, programless and visionless—appears to him weak, ineffectual and trifling."

Otto Paul, president, was chairman. Last Thursday night's meeting was devoted to Ladies' Night and about half of the attendance was women. Refreshments were served.

SEES NEGROES DRIFTING AWAY FROM CHURCHES

Rev. H. M. Kingsley Says They Are the Most Religious Group, but Grow Indifferent.

Although he said negroes were "naturally the most religious group in America," the Rev. Harold M. Kingsley of Detroit, Director of Negro Work in the North for the Congregational Church Extension Boards, declared last Thursday evening that they had begun a mass movement away from the church. Mr. Kingsley spoke in the Park Slope Congregational Church, Eighth Avenue and Second Street, Brooklyn, before the Men's Community Club.

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Buffalo	12,000	7,000

"The negroes are drifting from the church," Mr. Kingsley said, "because it offers no solution for their new problems. When the migrant, who has come north, has successfully adjusted himself to his new and complex environment, he has passed a test in stamina and social vitality that leaves him with eyes opened, sophisticated and hardened. He judges his religion in terms of usefulness and practicality. His church—aimless, programless, visionless—appears to him weak, ineffectual and trifling.

"The salvation of the negro will be the frank and courageous acceptance and application of a social religious gospel. What message has the church for a bootlegger whose name is legion as he struggles with the double problem of his personal sin and his economic well-paid existence? What message has the church for the man who faces high rents on small wages? The rooming house evil is no longer that of over-crowding so much as it is that of the breaking down of moral standards of the home by the immoral roomer. What message has the church for the victim of residential segregation?

"So far the negro is not hostile to the church, he is simply indifferent. The church must send out a message which will help adjust the new urban and industrial worker to his environment."

Church – 1926

Congregational.

N Y C WORLD
MAY 22, 1926

NEW YORK CONFERENCE HONORS NEGRO PASTOR

The Rev. A. C. Garner of Harlem Elected Vice Moderator of Congregational Churches

The Rev. Alexander C. Garner, pastor of Grace Congregational Church, No. 308 West 139th Street, is the second Negro minister to have been elected within a few weeks to a high office by fellow clergymen. At the annual session of the State Conference of Congregational Churches at Walton, N. Y., Dr. Garner, the only Negro present, was unanimously elected Vice Moderator.

Another Negro pastor, the Rev. H. H. Proctor of the Brooklyn Church of the Nazarene, recently was chosen Acting Moderator of the New York Association of Congregational Churches.

Dr. Garner, who received his D. D. degree from Howard University, is Chaplain of the 369th Infantry, N. Y. N. G., formerly the 15th Regiment, and is President of the Interdenominational Preachers' Meeting of New York. He was Assistant Moderator of the National Council of Congregational Churches in 1913 and organized Grace Church three years ago, after having held a pastorate in Washington twenty-four years.

BROOKLYN N Y EAGLE
MAY 17, 1926

NEGRO MODERATOR OF CONGREGATIONAL CHURCH LAUDS RACE

Dr. Proctor Urges His People to Take Heart and Carry on Progress.

Looking upon his recent election as moderator of the New York Association of Congregational Churches as an inspirational example for his people, the Rev. Dr. Henry H. Proctor told his negro congregation lastits night at the Nazarene Congregational Church to take heart and carry on the progress of the race.

Dr. Proctor exchanged pulpits with the Rev. James S. Williamson of Kings Highway Congregational Church, Avenue P and E. 18th st., yesterday morning. Addressing the congregation of the Kings Highway Church, he took his sermon from Acts xxviii:15: "He thanked God and took courage."

Brings Love of Race.

"I interpret the recent action of the New York City Congregational Church Association in choosing me as its moderator as an expression of the sympathetic attitude the Congregational people have always had toward my race in its struggle upward. In behalf of my people I want to tell you how much cheer this magnanimous act has given them. My race has never learned how to hate, and in their name I bring you the love thought of a race," said Dr. Proctor.

"That the colored race is not a shiftless race is indicated by the fact that it has accumulated $2,000,000,000 since its emancipation, and that it is not a shifting race is illustrated by the fact that it has remained in almost the same locality in which it landed in this country for two and a half centuries. Within the last 10 years, however, 1,000,000 negroes have come out of the South into the North, the East and the West. Behind this great movement there are three outstanding reasons.

"The first is our response to the call of the North to fill the vacuum of labor created by the World War. Another is due to the proscription, oppression and persecution we suffered in the South. The other is because of our intense desire for self-realization in the American democracy.

Come to Give the Best.

"But we have not come merely to get something, but also to give the best that is in us. Given a full opportunity, we shall bring to the sections to which we have come certain distinct racial contributions. One of these is a physical contribution, for the black is the only race that can do a full day's work in any part of the globe it finds itself. Another contribution is that of patriotism, for the colored race has never raised its hand against the Stars and Stripes, and never will. We may also be expected to bring a spiritual contribution, for the colored race is nothing if not religious. The great need of this materialistic age is spirituality."

It is his hope to build for the negroes of Brooklyn a church that will fill their lives and stand as a monument to the colored boys who did service in the World War, Dr. Proctor told the Kings Highway congregation.

65 Churches in City.

The New York City Association of Congregational Churches, of which Dr. Proctor is now the head, is composed of 65 churches within the limits of New York City, with 31,000 members. Of this group there are only five negro congregations numbering less than 5,000.

His election as moderator is the achievement of years of service. The son of Richard and Hannah Proctor, slaves who worked on a plantation in Tennessee, Dr. Proctor was educated at Fisk University in Nashville, Tenn., receiving the degrees of Bachelor of Arts and Bachelor of Divinity in 1894.

After leaving the university he was called to the First Congregational Church of Atlanta, Ga., where he remained as pastor for 25 years. During the World War General Pershing commissioned him to act as spiritual adviser of the negro troops at the front.

He was called to the Nazarene Congregational Church, Herkimer st. and Troy ave., in 1919, where he has since acted as pastor.

NEW YORK CITY JOURNAL
MAY 21, 1926

A Sight That Would Have Gladdened the Heart of Beecher

The Son of a Slave Made Moderator in a Brooklyn Church Dedicated by the Plymouth Emancipator.

THE REV. HENRY WARD BEECHER.

THE shade of Henry Ward Beecher must have looked down in triumph upon the borough where he spent so much of his active career in the pulpit when, the other day,

SAYS A DEEPER VISION OF CHRIST IS WORLD NEED

Rev. Dr. Cash In Address At Opening Of National Convention Of Congregational Workers, Defines Religion.

Detroit, Mich., Sept. 9.—"Religion is a transcript of the emotion or vision of the human soul when standing alone before its Maker."

This definition was given by Rev. W. H. Cash in an address at the opening of the 11th biennial session of the National Convention of Congregational Workers Among Colored People here on August 31. Mr. Cash who is pastor of Central Church, New Orleans, La., is the president of the convention and also assistant moderator of the National Council of the Congregational Church in the United States. The Convention is being entertained by Plymouth Church, Detroit, and is meeting in Masonic Temple, 632 Livingstone street.

A vision which bears fruit in service, Mr. Cash emphasized, is characteristic of the Christian religion.

"When man climbs the mount," he said, "and looks into the face of his God, he is forthwith driven down from the mount into the plain among the people. Christian character knows no other secret than this, vision and service.

"It is an interesting fact that man's every physical activity is an effort to express in some tangible way in the world without, as much as possible of that which is going on in the world within. The measure of every man is measure of his vision. The man who is most likely to be lovable and appreciative of the worth of others is the man who has the largest worth in himself; the man whose vision is the widest.

"What the world needs today is a clearer and deeper vision of the Lord Jesus Christ. In order to speak boldly and work earnestly for His kingdom, men and women must see the glory of the Christ."

a Congregational gathering in one of the Brooklyn churches elected A NEGRO AS MODERATOR.

It was the first time in the history of the New York City Congregational Church Association that the society chose a man of the black race for so exalted a position in the governing body of the Church.

The historic incident took place at a regular session, held at St. Mark's Church, in Decatur street, near Patchen avenue.

The newly electetd moderator is the Rev. Henry H. Proctor, pastor of the Nazarene Congregational Church, at Herkimer street and Troy avenue, Brooklyn.

The parents of this first negro moderator ever to attain such an office HAD BEEN SLAVES.

He took the new office in a church which had been dedicated years ago by Henry Ward Beecher, the champion of his race and the renowned brother of the woman who wrote "Uncle Tom's Cabin."

Also the society which selected this new moderator was composed almost wholly of white members.

We say the shade of Beecher must have looked on in rapture as it gazed at this manifestation of the realization of his dreams.

IT WAS FROM PLYMOUTH'S OLD PULPIT THAT BEECHER THUNDERED FORTH HIS MOST ELOQUENT DENUNCIATIONS OF SLAVERY.

It was within the walls of that historic edifice, still standing on the Heights, that he attracted record gatherings to witness his dramatic "SLAVE AUCTIONS."

There on nights when the auditors held their breaths, or shed tears at the spectacle presented, he reproduced before their eyes the shameful scenes enacted "when a nigger was sold down the river."

He assumed the role of a slave dealer calling out the price of the slave.

He pointed to the shackled black girl chained to the foot of his pulpit.

The pulpit became an auction block, from which he "sold" night after night wretches who shivered in real fright at the imaginary preparations for sale.

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And only the other day a black man, the son of the slaves for whom Beecher fought, was made moderator in a white man's church, dedicated years ago by Beecher himself.

The thing in itself is a sermon more dramatic in its possibilities than anything the pastor of Plymouth ever preached.

TAMPA, FLA. TELEGRAPH
JUN 7

Congregational Church Is Mother of Negro Schools

By LESTER A. WALTON

The election of Rev. A. C. Garner as vice moderator of the New York State Congregational conference and the election of the Rev. H. H. Proctor, as moderator of the Association of Congregational churches in Greater New York are viewed with accustomed complacency by white members who say the elevation of the two Negro ministers squares with the denomination's traditional stand on human rights.

They tell you with pardonable pride that, since emancipation, the Congregational church, through the American Missionary association, has spent $30,000,000 on negro education in the south, which is said to be greater than the combined sum expended by all other religious bodies for the same purpose.

THE GREATEST ADVENTURE

Immediately after the Civil war when the south was in a state of economic doldrums with no program for negro education in its future calculations, the American Missionary association began to build and maintain schools for ex-slaves and their children. This movement is regarded by Congregationalists as the greatest adventure in brotherhood in America's history.

By 1867 the association had 528 workers among the freedmen and 10,000 pupils in its schools. There were established from 1862 to 1872 524 schools attended by 321,099 pupils, who were taught by 3,470 teachers. In the quest for education gray haired men and women sat beside little boys and girls and pored over their A B C's and multiplication tables.

Many of the leading negro colleges and industrial schools owe their existence to the Congregational church. In a sketch of the history of the American Missionary association this reference to its early activities on behalf of negro education is made:

"Hampton Institute was founded by the American Missionary association and was for fifteen years after its official opening in 1868 reckoned and reputed as one of the institutions of the association, though the association is glad to bear testimony to the fact that Hampton owes its development to the genius and character of Gen. Samuel C. Armstrong who assumed its leadership on invitation of the executive committee of the association.

"And then followed the long list of schools. * * * The white soldiers in the barracks at Nashville, Tenn., marched out: the black men and women they had freed marched in, and Fisk university began its splendid career. Then came Atlanta (Atlanta University) and Talladega (in Alabama), in the very heart of the Black Belt, and Straight in romantic New Orleans, with its tens of thousands of colored people of much-mingled blood. Tougaloo took its place in the history of Mississippi on an old slave plantation, and Tillotson in the heart of Texas. Scores of other little institutions dotted the whole of the south—many of them temporary, but some of them to become permanent contributions for the solution of this vexing problem."

Fisk, Hampton and Atlanta University are no longer under the supervision of the association, but the other aforementioned institutions, are, including Avery Institute, Charleston, S. C., Le Moyne Institute, Memphis, and Fessenden Academy, Florida.

28 NEGRO SCHOOLS

At this time the Congregational church is giving financial aid to 28 negro schools in the south in which are enrolled nearly 10,000 pupils.

That the interest of the denomination in negro education is on the increase is reflected in the contrast of recent appropriations. For 1923 and 1924 the budget was $262,000. The budget only recently made called for $300,000.

Relative to the important part Congregationalists have played in giving impetus to negro education the observation is made:

"That the American Missionary association has never stressed denominationalism in its educational work. The majority of its colored students, due to the distinctive religious affiliations of the negro, have never been Congregationalists. No attempt is made to proselyte, and most of them go back to their own churches and there invest their increased talents.

It is safe to say that there is not on record such an unselfish service, such a purely eleemosynary contribution made by any other denomination in our history——millions of dollars without hope or purpose of profit. For this the association has been severely criticised in the past by denominational promoters, but we do not believe that the rank and file of our Congregational constituency will be willing to destroy it's significant contribution. In this day of sectarian crudescence among our denominations, the association believes that the Congregational churches, at whatever price will not join the great majority."

Further authorized statements given as reflecting the opinions of Congregationalists are:

"The association has never been foolish enough to believe that any race could be educated by the missionaries of an outside race. Every race must educate itself; must provide its own leadership. That is true of China, of Japan and of the south. The association is not only convinced that we are under democratic and Christian obligation to give it to him, and that only thus can we educate the educators, teach the teachers and lead the leaders, which is inspiring race demand. This has become especially imperative on account of the new race consciousness and faith in themselves which is the inevitable product of the education afforded during the last fifty years. It is always dangerous to the supremacy of the ruling race to bring education to the exploited—it is only more dangerous not to.

BELIEVES IN HIMSELF

"The negro of to-day believes in himself; he believes in the future of his race; he believes his race has some contribution to make to the sum total of the achievements of human kind, and he believes he has a right to those cultural influences which shall enable him to come to his best and contribute that best to the progress of his own people and all of mankind. The association, with the splendid background of the Congregational church, with its long experience and emphasis on education, will find here its largest opportunity for service, and from this field there is no danger that it will be crowded out for half a century to come.

The Rev. A. C. Garner, pastor of Grace Congregational church in Harlem, was put in nomination at Walton, N. Y., for vice moderator by the Rev. Louis H. Johnston, pastor of the Congregational church at Patchogue, L. I., said to be a stronghold of the Ku Klux Klan. What have been publicly expressed as the sentiments of leading Congregationalists on the Klan follow:

"The K. K. K. is not the cause of race prejudice but the expression of it in its stupid 'know nothing' form. This has wormed its way into the very temple of Christ, who Glenn Frank warns us, was taken out to his Calvary because he was not 100 per cent Jew. Few factors are more disturbing than that secretaries of the American Missionary association should be warned as they come to Congregational churches that it would be more polite not to speak of the Klan, as a high percentage of the members of some churches are Klansmen.

"If it be said in defense that others are greatest sinners, it is embarrassing enough that Congregationalism with its historic background, should in our midst the same attitude of arrogance which has always bred warriors and therefore war. Here in America the Congregational church is comparatively small, having a membership of nearly 900,000 in the United States. Numerically it is anywhere so reverse the spirit of the fathers. * * * A strange cult or Nordicism is now coursing through America. Its high priest is Lothrop Stoddard. It is significant that this exaltation and laudation of the Nordic should have resulted in making Stoddard's book one of the world's best sellers. It is not armaments, but arrogance which threatens a world war. Surely before we can hope to convince the world that it should accept our leadership into the plains of peace we must first have worked out a promising basis of world peace here.

"America is trying to lead the world into the plains of peace we are assuming here

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Church-1926

Episcopal.

Eve BEE
OMAHA, NEB.

OCT 25 1926

ST. PHILIP THE DEACON'S.

People are apt to think of religion among the American Negroes as something made up of emotionalism. Explosive to a degree, finding its expression in mournful "spirituals," or in the glory hallelujah shoutings of the camp meeting. We have just now been given an example to show how far from the truth that impression is.

Rt. Rev. Ernest V. Shayler, Episcopal bishop for Nebraska, has just constituted the parish of St. Philip the Deacon. It is made up of the negro residents of the North Side. For thirty-three years the work of the mission was carried on under the direction of Rev. John Albert Williams as pastor. He is now made vicar of the parish.

No need to refer especially to the quiet, earnest work that has been done throughout the time of a generation by Vicar Williams. In season and out, he has labored faithfully to advance the cause of his people, as well as in the church. How solidly he has builded is shown by the action of the bishop in lifting the church and its people from the status of a mission to that of a parish.

Parishoners of St. Philip the Deacon's take their religion seriously. Their citizenship, too. For the two go together. On this distinction they are certainly to be congratulated. The little church that served so well through the years be a source of civic virtue gious inspiration i munity.

FREE PRESS
DETROIT, MICH.

DEC 11 1926

NEGRO PARISH DEDICATES CENTER

Bishop Page Officiates at St. Matthew's Service.

Laying of the cornerstone of St. Matthew's Episcopal church's new parish house, at Elizabeth and St. Antoine streets, will take place Sunday. The Rt. Rev. Herman Page, bishop of the Protestant Episcopal dioces of Michigan, will officiate.

St. Matthew's is one of the few independent colored parishes in the United States. Eight hundred communicants and a church school of 300 children will find ample room and equipment in the new parish house when completed.

An auditorium will be on the top floor with a fully equipped stage, also three large classrooms that can be divided if necessary, and a smaller room that can be used for class purposes, shower rooms, kindergarten and offices.

On the first floor there will be two large classrooms in the rear of the auditorium, while in the balcony there will be a commodious men's club room. A smaller room will act as an auxiliary or supply room, but can also be used for the church school should occasion arise. In the basement there will be a kitchen and dining room equipped to serve over 200. The dining room can be divided into six large class rooms, through the use of a special style of collapsible partitions.

Apartments for the rector, Rev. E. W. Daniels, are on the first floor.

Entrance to the building, which will be of Tudor Gothic architecture, costing $80,000, will be on St. Antoine street. St. Matthew's new parish house will rank very high in comparison with other places devoted to work among Negro people in the United States.

Church– 1926

Episcopal

CHURCH INSTITUTE FOR NEGROES GETS MEMORABLE GIFT

GENERAL EDUCATION BOARD IS DONOR

Awards $100,000 to Fort Valley, Evidencing Faith in Quality of Work Done There

A further gift of $100,000 from the General Education Board (Rockefeller Foundation) to the work of the American Church Institute for Negroes brought further evidence of the impressive advance being made by the Church in behalf of Negro education through this agency.

The money is to be used for buildings and equipment for the Fort Valley High and Industrial School at Fort Valley, Georgia. Announcement of the gift was made to the National Council by the Rev. Dr. Robert W. Patton, Director of the Institute, at the last session of the National Council of the Church, and elicited a prolonged outburst of applause.

The gift is conditional upon the raising of an additional $100,000, which with $45,000 already in hand, will supply necessary buildings and equipment for the school.

Fort Valley School is one of the leading schools of the American Church Institute. It enrolls annually more than seven hundred students. It is located in the center of the Negro population of Georgia, about sixty miles from Atlanta and twenty miles from Macon. Within a radius of seventy miles there are nearly 550,000 Negroes. By reason of its strategic location the excellent character of the work done in all departments under the direction of the Principal, Mr. H. A. Hunt, educators are persuaded that Fort Valley School is destined to become the greatest single influence in the development of secondary education among the Negro people of Georgia.

In the advance work section of the General Program of the Church, approved by General Convention at New Orleans, an item of $180,000 is included for the Fort Valley School for an academic building, a boys' dormitory, with equipment for both, a central heating plant, and other buildings and equipment. This sum would be inadequate for so comprehensive a program and the gift of the General Education Board is based upon a total of $270,000, ultimately to be invested in the school property.

Dr. Patton was asked to define the reasons why Fort Valley School of the American Church Institute makes so deep an impression as this upon one of the great secular education promoting agencies of the world. He said:

"It is a fundamental at Fort Valley that character building is its first objective.

"With the idea of having each student perform some useful service, there is close correlation in academic and industrial work. Every student receives training in some useful trade or industry,—not only the theory, but the efficient practice of the industrial arts and trades. Every girl must learn how to make her own clothes, to cook, to sew and to do housework.

"The graduates of the Fort Valley School are granted Teachers' Certificates by the State Superintendent of Schools. Teacher training is one of the most important of the school's activities.

"In co-operation with the United States Department of Agriculture, a graduate of the Fort Valley School travels over four counties as a visiting teacher of agriculture. He is known as a Farm Demonstration Agent; and, under his direction, the Negro farmers are organized into Farmers' Clubs, while his wife, also working under the direction of the United States Department of Agriculture, forms Homemakers' Clubs among the women.

"A supervising teacher, known as a Jeanes Supervisor, goes out into the country to inspire and direct the efforts of the Negro people to improve the district schools.

"Because of the high death rate among the Negroes, the Fort Valley School employs a registered nurse, who devotes a large part of her time in relieving suffering and in giving simple lessons in sanitation and hygiene. Special care is given to expectant mothers. One can realize the great importance of this work. The fact that comparatively few Negro women are able to secure skilled medical attention in the time of their greatest need, evidences the great need of the trained nurse."

OCCUPY NEW SCHOOL FOR COLORED WOMEN

Is Auxiliary Special Built on Campus of St. Augustine's

An important event of recent weeks has been the completion and occupancy of the house for the training of Colored Women as Church Workers on the grounds of St. Augustine's School, Raleigh, North Carolina. This was one of two specials of the Woman's Auxiliary in the last triennium and is counted upon to serve a very useful purpose in developing the missionary work of the Church among the Negroes of the South.

While it was estimated that the total cost would reach $38,000, the very great care exercised in construction, equipment, and furnishing costs, will make a final settlement possible within this sum.

The building is three floors, the third unfinished as yet. The furnishing was directed by Mrs. C. R. Pancoast of Philadelphia who has succeeded in combining beauty, simplicity, and economy in a remarkable way. Every modern facility is provided for the use of the building for residential and school purposes. It faces the entrance to the grounds of St. Augustine's School and makes a handsome addition to the many buildings on the campus.

Among various gifts a notable one was the furnishing of the living room in mahogany by Miss Bertha Richards.

On March 21, at the Church of the Good Shepherd, Mobile, Frank[illegible] Threet, faithful lay-reader for many years was presented to the Rev. C. C. Tucker, the Mobile clergy participating, the preacher being the Rev. C. W. Brooks of St. Mark's, Birmingham. An unofficial report has it that this is the first [illegible] man ordained Deacon in the Diocese of Alabama. He has done notable service in fostering the mission at Maysville and in working with the inmates of the Boys' Industrial School, as well as giving his services at the Good Shepherd when there was no minister. In ordaining him the Church recognizes his long service and consecrated work.

The Rev. C. W. Brooks has been appointed acting dean to form a Convocation of the Colored Congregations. This will enable them to have their meetings to discuss their special problems and to forward the Church's work among the Negroes of Alabama.

AMERICAN CHURCH INSTITUTE HAS NOTABLE RECORD

ITS TEN SCHOOLS SERVE 7,000 STUDENTS

Recent Proffer of $100,000 a Challenge to Friends of This Great Work

Under direction of the American Church Institute for Negroes there are 9 Industrial Schools, the Bishop Payne Divinity School and St. Agnes' Hospital and Training School for Nurses at St. Augustine's, having a property value of nearly $2,000,000.

In the last regular school term there were 3,673 students enrolled. The Summer Schools and Farmers' Conferences were attended by 3,595 students, making a total of more than 7,000 Negroes receiving definite annual instruction.

The graduates become clergymen, physicians, teachers, [illegible] plumbers, nurses, housekeepers, servants, [illegible] farmers, etc.

This is based upon the conviction that Christian character and an intelligent understanding of the fundamentals of religion are a necessary part of any educational system.

A full college course should be established at the earliest possible date at St. Augustine's School which is a fully accredited Junior College.

Of the 12,000,000 Negroes in the United States 2,000,000 live within 50 miles of the Institute's 10 schools. This is between one-fourth and one-fifth of the entire population of the South.

The cost per [illegible] of maintaining the schools and hospital [illegible] School is $100,000 per year. Approximately one-third is contributed by the students, either in money or in labor. In addition to funds for maintenance [illegible] is needed for modernization and replacement.

It is worthy of note that the students represent every religious body.

The great public service rendered by the schools is attested by the fact that the General Education Board (Rockefeller Foundation) and the Carnegie Corporation have made generous contributions for their support. A recent gift from the former of $50,000 is conditioned upon the raising of [illegible] for the work.

The strategic importance of the Institute's work is recognized when it is remembered that [illegible] Negroes are now [illegible] and women [illegible] of service to their country and humanity. The great problem of this training is [illegible] of spirit in the light of Christianity. It seems to be the only solvent of the forces [illegible] race [illegible] between the races.

COLORED CONVOCATION

On June 17 was held the first Convocation of Colored workers in Alabama. The sessions were conducted in the Church of the Good Shepherd, Montgomery, with the Rev. C. W. Brooks, Dean, in charge. The Bishop Coadjutor, the clergy of Montgomery, and several prominent workers among the negroes took part.

The Negro work in Alabama is very small, but is growing. There are only two colored clergy, the Rev. C. W. Brooks, of Birmingham, and the Rev. Frank Threet, of Mobile, who is in Deacon's orders. The organization of a Colored Convocation is an effort towards broadening the scope and interest of Diocesan work among the negroes. Outside of the three largest cities, the Diocese is conducting missions at Maysville and Tuskegee Institute. St. Andrew's, Tuskegee Institute, numbers among its members some of the foremost negro leaders and educators in the South.

COLORED EPISCOPALIANS IN ANNUAL MEET

Twen y-first Session, Council of Colored Churchmen Diocese of Ga., Held at Thomasville, April 27-29.

SEVENTH SESSION, COLORED BRANCH OF WOMAN'S AUXILIARY TO NATIONAL COUNCIL OF THE CHURCH MEETS SAME TIME AND PLACE

ARCHDEACON J. H. BROWN

Bishop F. F. Reese Presides

Archdeacon J. H. Brown, Makes Impressive Annual Report

The twenty-first annual session of th Council of Colored Churchmen, Diocese of Georgia, convened at Thomasville last Tuesday with an enthusiastic attendance. From the celebration of the Holy Communion, Archdeacon J. H. Brown, celebrant, eleven o'clock in the morning until finel adjournment Thursday night, marked interest characterized the Thomasville meet.

Immediately following the Communion services, Bishop Reese called the Council to order, and in quick succession an organization for the dspatch of business was perfected. The Rev. J. Clyde Perry of Brunswick was re-elected Secretary and Layman J. A. Monroe, Savannah, was re-appointed assistant secretary. The official Roll Call disclosed the following Council personnel: Bishop F. F. Reese, Savannah, president; Archdeacon J. H. Brown, Savannah, vice president; Rev. J. Clyde Perry, Brunswick, secretary; Layman D. J. Scott, Savannah, treasurer; Rev. J. Stewart Braithwaite, Savannah, Historiographer; Miss O. Holly Lee, Savannah, publicity agent; Miss C. O. McDowell, Savannah, Director Christian Social Service; Rev.Q. O. Primo Albany; Rev. H. R. Moore, Savannah; Rev. C. B. Pritchett, Waycross; Rev. H. A. U. Powell, Augusta; Rev. R. N. Perry, Thomasville; Deaconess Annie E. B. Alexander, Everett City, Laymen J. A. Monroe, Savannah; Cyrus Campfield, Savannah; Moses Molette, Brunswick; J. S. Peterson, Brunswick; Everett Franklin, Thomasville; R. A. Oliver, Savannah; R. D. Pinckney, Burroughs; J. T. White Albany; Prof. W. A. Perry, Brunswick and other prominent churchmen. The Woman's Auxiliary: Mrs. Eloise Floyd, Brunswick, president; Mrs. Rosa Davis, Savannah, vice president Mrs. Maggie R. Stevens, Savannah, secretary; Mrs. Anna Branham, Savannah, supply secretary; Mrs. J. H. Brown, Savannah, corresponding and educationad secretary; Miss Helen Ellis, Savannah, treasurer; Mrs. C. M. McCarthy, Albany; Mrs. Maria Jackson, Savannah; Mrs. Elizabeth Geiger, Savannah; Mrs. R. N. Perry, Thomasville; Mrs. F. E. Lanier, Savannah; Mrs. Griffin, Thomasville; Miss Bird, Waycross; Miss Griffin, Thomasville; Mrs. White Waycross, Mrs Wright, Thomasvlle and other interested auxiliary workers.

Reports of officers, Notes from the Field, sermons by Bishop Reese, Revs. Moore and Powell, Conference on Church Publicity, Conference on Christian Social Service, Reports of delegates, Church School Institute, Reports of Historiographer, Committees on Religious Education, Social Service and Laymen's League Address of Prof W. A. Perry on work at St. Athanasus' School, Brunswick and address of Cyrus Campfield, Agency Director and Social Service Director of the Guaranty Life Insurance Company, Savannah, furnished an abundance of information and inspiration. Clergy and Laymen left Thomasville with a larger vision of the Council's and Auxiliary's programs, and when these bodies meet at St. Athanasius' Church, Brunswick in 1927, more fruitful results will have been obtained throughout the Diocese of Georgia.

THE BISHOP'S DIARY

Tuesday night, Bishop Reese read his Diary covering year's activities among Parishes and Missions. The Diary indicated the Bishop's deep interest in Colored Churchmen and their program for projecting the helpful influence of the Episcopal Church into Georgia community life. Bishop Reese, as Chairman of Georgia State Committee on Interracial Relations,

is making a rather definite contribution towards the establishing of friendlier relations between th eraces in the Empire State and beyond the confines of Georgia.

ARCHDEACON'S REPORT

Archdeacon J. H. Brown delivered a striking resume of the past year's work in the Diocese of Georgia. The report was comprehensive and progress noted in every department of the Council's activities. The Archdeacon reported over 1000 membership, $19,000 raised for all purposes 80 confirmations, growth of Church Schools, splendid work of the Parochial Schools with especial mention of St. Athanasius' at Brunswick, awarding of scholarship by the Woman's Auxiliary, substantial contribution to Missions and expansion of the Publicity and Social Service Departments. Archdeacon Brown pointed with pride to the successful founding of a Mission at Hawkinsville under the unselfish leadership of Dr. R. A. Tracy. During the past year, the Mission membership has been increased to thirty-one and a biulding purchased for worship. Dr. Tracy's work at Hawkinsville stands out as one of the big achievements in the Diocese of Georgia during the past year, declared the Archdeacon.

TREASURER'S REPORT

The annual report of the Council's Treasurer, Mr. D. J. Scott, was replete with accuracy and a model of proper bookkeeping. Mr. Scott has painstakingly and earnestly head-up the Council's treasury portfolio for a number of years. The Thomasville Auditing Committee brought in its usual complimentary findings on the Treasurer's report. Mr. Scott was reelected for the ensuing year without opposition.

LAYMEN'S LEAGUE ORGANIZED

One of the most outstanding featues of the Council was the organization of a Laymen's League. The Bishop, Clergy and Laymen wholeheartedly supported the movement that will harness the man-power of constructive, workable program. The following officers were unanimously elected: Cyrus Campfield, Savannah, President; Moses Molette, Brunswick Vice President; J. A. Monroe, Savannah, Secretary and R. D. Pinckney, Burroughs, Treasurer. President Campfield immediately announced a definite line of action for the Laymen of the Council during the ensuing year.

WOMAN'S AUXILIARY

The seventh annual session of the Colored Branch of the Woman's Auxiliary to the National Council of the Church, Diocese of Georgia, also convened at Thomasville in connection with the Council meet. The annual address of the President, Mrs. Eloise Floyd, Brunswick, together with the reports of Auxiliary officers, was a heartening and inspiring review of the wonderful work accomplished by the women of the Diocese through the auxiliary program. This body of consecrated women maintains an annual $135.00 scholarship at St Athanasius' School contributes finely to St. Athanasius School, does commendable Foreign Mission work in addition to its program of Diocesan activities. The influence of the auxiliary is felt in far off Liberia. The women of the auxiliary were loud in their praises of Bishop Reese's annual address to them at Thomasville. All of the old officers were happily reelected.

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Gospel of the Kingdom

$50,000 Bail Set for "Elder" Roberson

Seventeen Members of Weird Cult Released on Bail

Elder William Roberson, leader of the "Gospel of the Kingdom" cult, was held in $50,000 bail Thursday by Federal Judge Neblett to answer an indictment charging violation of the Mann Act. Roberson has a following and had headquarters in the city and at Absecon, N. J. A number of his disciples were arrested about a month ago.

Roberson was in Chicago at the time of his indictment and when officers arrested him he warned them that they were outraging the "Messiah."

Seventeen members of the weird cult, known as the "Black Jews," were released on motion of their attorney, Gilchrist Stewart, on Friday, by order of Judge Neblett in the United States District Court.

Attorney Stewart, who was retained by the elders of the church as their attorney, secured a reduction of the bail of all the elders of the church two weeks ago on motion before Judge Knox of the Federal Court from $5,000 to $1,500 and secured the release on bail of Elders Kaufman, Simon, Roberson and Messrs. Streety and Waldman.

Those released on motion were: Charles Turner, Mary Short, Annie Emmett, C. H. Madison, Wm. Emmett, Martha Washington, Stella Pepper, Leander Clark, Sarah Chapman, Nettie Jones, Charles Harris, Lucy Marklin, Frank Stevenson, Luvenia Brante, Fannie Robinson, and Lena White.

The ten women who have been incarcerated in Jefferson Market Jail and the seven male members of the church were all released in Attorney Stewart's custody until wanted by the Government for trial. They at once went in five taxicabs to their Temple, at 304 West 137th street, and held services of thanksgiving to the Lord for their freedom.

THE HAMPTON MINISTERS' CONFERENCE.

By Rev. J. R. West, D. D.

The Rev. O. E. Sanders and I motored from Charlotte to Hampton, Va., to attend the 13th annual meeting of the Ministers' Conference at Hampton Institute. We had a very pleasant trip. We spent Sunday night, June 20, in Durham where we were the guests of Mr. and Mrs. John R. Baker. We left Durham at 8 o'clock Monday morning, going by the way of Richmond, and at 7 o'clock in the evening our Ford coupe was pulling into Hampton. We were duly registered and assigned our rooms, and after dressing ourselves were ready for the opening session at 8 o'clock.

The Conference was in session June 21 to 25. The Conference affords an opportunity to the ministers of all denominations to meet for a few days of study and discussion of the great common problems which they are facing in their work The authorities at Hampton seek to put their hands on the best men they can find in the country and bring them to Hampton as lecturers and leaders in the discussion of these problems. The Conference has grown in influence and in numbers. The attendance has grown from 23 at the first Conference to 326 at the 13th session. Representatives have come from over 20 States, as well as from foreign countries.

The Conference is headed by a President, several Vice-Presidents, a Recording Secretary, an Executive Secretary, and an Executive Board. The Rev. M. E. Davis of Portsmouth, Va., is the President; the Rev. J. W. Lemon, of Ark, Va., is the Recording Secretary, and the Rev. Lawrence Fenninger, Chaplain of Hampton Institute, is the Executive Secretary and directing genius of the conference. His abounding energy, and wise planning, and steady pulling make things go.

The Conference this year was the "best yet." The attendance was large. As was to be expected Virginia was in the lead, with North Carolina running a good second. The number by States is as follows: Virginia, 179; North Carolina, 105; Maryland, 13; New Jersey, 9; New York, 4; Pennsylvania, 4; Washington, D. C., 3; Delaware, 1; Georgia, 1; South Carolina, 1; Mass., 1; Ala., 2; Michigan, 1; British Guiana, 1.

The number by denominations follows: Baptists, 187; A. M. E., 33; Presbyterians, 12; A. M. E. Z., 30; Congregationalists, 2; Christian Church, 17; Northern M. E., 25; C. M. E., 4; Protestant Episcopal, 12; Reformed Zion Apostolic, 2; Holiness, 2; Lutheran, 1.

The Conference was divided into 3 parts: devotional, study, and popular meetings. Each session was begun and closed with a season of prayer. The daily sessions were held in the beautiful Memorial church, and the night meetings were held in Ogden Hall.

The opening sermon was preached by the Rev. Arthur L. James, D. D., pastor of the First Baptist church, Roanoke, Va. His text was: "And the devil said unto him, If thou be the Son of God command this stone that it be made bread. And Jesus answered him saying, It is written, That man shall not live by bread alone but by every word of God." Luke 4:3-4. Subject, "The Material Plus the Spiritual." Dr. James said that the devil made the mistake of thinking that the only needs of man were physical and material. He declared it is the mistake that many are making today. He clearly showed the value of the spiritual over the material. He was certain that those who neglected the spiritual for the material would suffer in the long run, because the material passes away but the spiritual abides forever. He said that material possessions did not bring lasting happiness. True happiness only comes when the heart of man is reconciled to God.

Lectures.

The lecturers were men of note. Their names follow:

Rev. William Adams Brown D. D., Professor of Systematic Theology in Union Theological Seminary, New York, N. Y.

Rev. Major T. J. Howard, D. D., Professor in Rural Church Work in Gammon Theological Seminary, Atlanta, Ga.

Rev. Harry Lathrop Reed, D. D., President of Auburn Theological Seminary, Auburn, N. Y.

Rev. Ralph W. Sockman, D. D., Pastor of Madison Avenue Methodist Episcopal Church, New York, N. Y.

Rev. Charles A. Tindley, D. D., Pastor of East Calvary Methodist Episcopal Church, Philadelphia, Pa.

Rev. Chas. H. Wesley, D. D., Professor of History in Howard University, Washington, D. C.

Dr. Brown delivered four lectures on prayer: 1. Why We Need to Learn to Pray. 2. To Whom We pray. 3. For What We Should Pray. 4. How to Pray. He spoke in a scholarly, yet Christlike manner, giving the Conference the benefit of his rich, full life of Christian experience which has been lived in the atmosphere of prayer. His messages were built up around the central thought that prayer was the heart of our religion.

Dr. Brown spoke at one of the popular meetings He told interestingly of the work of the Conference on Church Unity which was held at Stockholm, Sweden, last year.

Dr. Howard magnified the Country Church. His lectures dealt with: 1. The Task of the Rural Church. 2 and 3. What Rural Churches Have Accomplished. 4. The Future of the Rural Church. Dr. Howard has had considerable experience in Rural Church Work. He, therefore, brought to the Conference facts and figures showing what the rural churches were accomplishing. He also gave light on some of the problems that confront the rural church and was very optimistic in his outlook for the future of the rural church under trained leadership.

Dr. Reed lectured on the general theme—The Life Work of Paul. 1. The Boy: at home, at school, at college. 2. The Young Man: an ardent pioneer evangelist. 3. The Mature Man: a wise, sklilful organizer, 4. The Elderly Man: a prisoner.

Dr. Reed spoke with an ease, a grasp of facts, and a warmth of heart that made the Apostle Paul live with us for those four days. One's love for and admiration of Paul were heightened beyond measure as Dr. Reed marshaled fact after fact concerning the life and character of this bond-slave of Christ, who was the greatest exponent of Christianity the world has seen save the Christ.

Dr. Sockman delivered two lectures. 1. Sermons of Personal Culture. 2. Sermons on Social Questions. In these lectures Dr. Sockman gave outlines of sermons he had preached in his own pulpit. In a very unique way he showed how the gospel of Christ can be applied to the personal life as well as the great social questions of the day. The Conference was sorry that Dr. Sockman could not give all of his lectures on account of the fact that he had to hurry back to New York to attend the funeral of one of his members.

Dr. Wesley's lectures were: 1. Neglected History. 2. The Passing of African Tradition. 3. Negro American Literature. 4. The Negro Church in America. These lectures were very instructive and edifying and appealed to the personal pride of each member of the Conference. Dr. Wesley plainly showed that the Negro has a past that he need not be ashamed of, a present that he should glory in, and a future promised that will place him side by side with all men in the vanguard of civilization.

The outstanding feature of the Conference was the presence of Dr. Charles A. Tindley. Rev. Fenninger told of having visited his church in Philadelphia, and the joy that came to him as he worshipped there. He invited Dr. Tindley with fear and trembling and was glad that he accepted.

Dr. Tindley spoke in Ogden Hall at one of the popular meetings. His address was a master piece. His great faith in God and in God's Word, his certainty that man is in need of a Saviour, and must be born again; his convincing argument that one who is born again walks in newness of life; his portrayal of social injustice and world-wide restlessness; his eloquent plea for a fair chance for the Negro race; his apt illustrations and illimitable wit and profound philosophy, were some of the points in an address that will linger long in the hearts of those whose good fortune it was to hear Dr. Tindley. During the Conference he led in singing some of his songs by request. As we listened to him in prayer we felt like asking "Lord, teach us how to pray." It was a benediction to have heard him.

Another big event in the Conference was the lecture and musical demonstration by Prof. Nathaniel Dett, director of music at Hampton Institute. Dr.

Dett gave valuable instruction in church music.

Entertainment

The entertainment was first class. Several of the spacious dormitories were placed at the disposal of the members of the Conference. Every conceivable courtesy was extended by the authorities of Hampton to add to the comfort of each member. Appetizing meals were served in the dining room at nominal cost.

An elaborate reception for members of the Conference and the summer school teachers was given in the gymnasium, the inclement weather forbidding that it be held on the lawn in front of Virginia Hall as planned. The Executive Board enjoyed the annual dinner.

The Exhibit

A stimulating exhibit was shown in Clarke Y. M. C. A. Hall. Books, pamphlets, papers, posters, etc., touching every phase of church and social life were nicely arranged for the information and help of members of the Conference. The Conference was photographed.

Business.

The Executive Board held its regular meetings. The Conference had its business sessions at which time committees were appointed and reports made. Several new names were added to the Executive Board. It was decided to make all former lecturers honorary -vice-presidents of the Conference. The Conference voted that the office of President shall be limited to two years.

Resolutions touching the death of departed members were read. Resolutions expressing the thanks of the Conference to Hampton Institute were adopted.

It was decided to meet June 20 to 24, 1927.

We spent Friday night in Richmond with Rev. and Mrs. A. A. Hector, and after an all-day trip reached Charlotte on Saturday night, full of delight over a successful trip and the profit we had gotten from the Conference. We are booked for the 1927 Conference.

INTERDENOMINATIONAL CONFERENCE

WORK OF FOUR DAYS CLOSES AT FISK UNIVERSITY

"The Beauty of the Cross," was the ubject of the discourse by Rev. David E. Over, D. D., of Baltimore, Md. at he closing session of the Inter-Denominational conference held at Fisk University this week. Dr. Over spoke in Fisk Memorial Chapel at eight o'clock Thursday evening, June 17th. An appreciative audience hung on every word and sentence uttered. His message captivated the group of Bible students, ordained ministers, church dignitaries and college professors who helped to make up the audience.

The Conference opened on Monday morning, the 14th and was held for four days. The work of the Conference as reported in the Nashville Banner is as fellows:

FISK CONFERENCE TO CLOSE FRIDAY

55 Ministers Hear Talks on Race Problems, Church and Standards

Lectures on race problems, the church of today and on ministerial standards will feature the program of the fourth day of the Ministers' Summer Conference at Fisk University Thursday. Continuing until Friday afternoon the conference has thus far enrolled 55 ministers of Nashville and neighboring towns, according to Paul E. Baker, Chaplain of the university and executive secretary of the conference.

The program Thursday will open with devotions led by Dr. E. G. Harris of Louisville at 8:30 a. m. Dr. J. B. Matthews of Scarritto College will address the conference on "The Message of the Old Testament," at 9 o'clock and will be followed by Dr. T. C. Wang of Ohio State University on "An Analysis of Prejudice and Racial Antagonism," and Dr. G. Lake Imes of Tuskegee Institute on "The Gospel of Jesus.

In the afternoon Dr. George C. Clement, bishop of the A. M. E. Zion church, will talk on "Why Some Preachers Fail—How Success Can be Assured". This will be followed by a discussion and business session. At 7:15 p. m. Dr. John Hope, president of Morehouse College of Atlanta will speak on "The Mind of the Modern Youth." Dr David E. Over, minister of the Union Baptist Church at Baltimore, will close the day with a talk on "The Attractive Beauty of the Cross."

Dr. Wang, who arrived Wednesday will make three speeches during his visit, analyzing intolerance, racial antagonism and social behavior. He will address the conference on the political, social and religious conditions of China on the last day of his stay.

MINISTERS RECEIVE DR. JONES' GREETINGS

Increased Attendance and Lively Discussions Indicate Wide Interest

Greetings from Dr. Thomas Elsa Jones, the new president of Fisk University, have been received by the preachers attending the inter-denominational ministers' conference at Fisk University. Dr. Jones, whose election to the presidency of Fisk took place recently, is teaching sociology at Columbia University this summer and will enter upon his work here in September. His letter to the ministers' conference follows: "As president of Fisk University I wish to extend you a cordial welcome to the campus and buildings of this institution. I regret that duties in New York prevent me from giving this welcome in person. Please know that I am heartily interested in this work and believe it has great possibilities for good. I always stand ready to help in whatever way I can."

The speakers for this morning's session of the conference were: Dr. S. N. Vass of Nashvile, who has charge of the department of religious education for the National Baptist Convention; Dr. T. C. Wang, professor of sociology at the Ohio State University at Columbus, and the Rt. Rev. George C. Clement, bishop of the A. M. E Zion Church with headquarters at Louisville. Dr. Vass spoke on "The Religious Education Problem in Our Section." Dr. Wang discussed "Economics and Race eRlations," while Bishop Clement treated the subject of "The Rural Preached In and Out of the Pulpit."

At 1 p. m. Dr. G Lake Imes, dean of Phelps Hall Bible Training School at Tuskegee, Ala. delivered an address on "The Ministry of Jesus." This address was followed by a business session.

Tonight the ministers will dispense wit hthe regular program and instead will have an evening of social features in the Jubilee parlors. Teachers and students of Fisk will provide tertainment.

Attendance at the Conference has increased considerably since the opening night Monday and the interest is indicated by the lively discussions that take place on the floor of the conference at intervals between the addresses.

The following is Thursday's program:

8:30 a. m.—Morning devotions.

9:00 a. m.—"The Hebrew Religion" Prof. J. B. Matthews, department of Old Testament literature, Scarritt College.

10:00 a. m.—"Education and Race Relations," Dr. T. C. Wang, department of sociology, Ohio State University.

11:00 a. m.—"The oGspel of Christ" Dr. G. Lake Imes, principal Bible School, Tuskegee Insitute.

1:00 p. m.—"The City aPstor—His Pulpit and His Parish," Dr. George C. Clement bishop A. M. E. Zion Church

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General.

The Negro Community Church and the Public Health Problem

By Mary D. Gayden McFarland, M.D.

THE public health problem of to-day is a community problem. It is no longer possible to separate the health of the individual from the health of the community. The knowledge of the way in which health may be preserved and disease avoided is no longer of interest to the medical profession alone. Intelligent and alert ministers, teachers, parents, and citizens are realizing that no home is safe from disease until all homes are made safe; that health is a community problem in which each and every one must do his part, and as a result the public is beginning to shoulder its share of the responsibility. It is just as important that we insist that every boy and girl possess a body free from the handicap of preventable disease as it is for them to have the benefits of a public education. Rickets, a nutritional disease occurring during the first two years of life, shows a greater percentage among our group than any other, due to improper feeding, overcrowding, bad hygiene, and lack of sunlight. Of the 506 deaths in the U. S. registration area in 1920, one fourth of this number were Negroes. It is also pointed out that the death rate in maternal and infant cases are almost twice that of the white population, all due entirely to the extreme ignorance in the most simple rules of hygiene. The Negro Community Church, with its interest in community health problems, is one of the greatest factors in the solution of the economic and social condition of the Negro which will aid materially in the solution of the Negro problem. A minister is the one public servant who knows more of the intimate details of family life in the community than anyone else. If his ethical standards are of the highest order, he will inevitably gain the confidence of the entire community, and his relation with the community is often of the most intimate nature. It is he who very often advises the consultation with the physician in many cases. Because of his close relationship with the community life, his health programs are met with the heartiest approval and interest, upon which depends the success and extension of the work. The church of to-day, whether urban or rural, without a community program has a hard problem to solve. It is a hard matter to keep the church doors open to interest the older members, less more the youth.

The latest extension in our Negro Community Church program is the opening of health clinics or centers, where all of the people of the community are examined and treated for a nominal fee, and very often no fee at all. These clinics are in charge of big, open-hearted physicians of the church or community and a trained nurse to carry out the doctor's instructions. What a wonderful spirit of interest and co-operation! Such an expression of devotion and development of race ideals will aid materially in a greater appreciation and recognition of race attainments. The church has always been foremost in the great uplift work of humanity.

In order that the community derive the greatest benefit from our community church health centers, it is absolutely necessary that the work be under the supervision of a physician and a public health nurse—a nurse who has received special training based on the principals of preventive medicine, hygiene, and sanitation. The prevention of disease has become a distinct profession in which doctors and nurses are specializing. Preventive medicine has been placed on the same high plane as curative medicine. To-day the chair of hygiene and preventive medicine has a primary place in every first-class medical school.

To stress the importance of the public health nurse or director of education in public health, as she is sometimes called, I wish to emphasize that it is essential that a public health nurse be a trained nurse; but it is also required that she be especially trained in the social and economic aspects of her work. It would not do any good to administer medicine if there were no food or fuel in the home any more than it would to nurse and administer to a patient under insanitary and unhygienic surroundings. The technic of the bedroom and the hospital is not the technic used in field work. The two functions are distinct and should be emphasized. The public health nurse is in daily contact with the people of the community, both individually and in groups. The trained nurse holds a private relationship in respect to her patient, while the public health nurse holds a public relationship in respect of the community out of which she works.

It is pointed out that while in the hospital the trained nurse learns to care for the sick, she usually has little or no experience in the solution of either family or community problems, which constitutes a large part of the work of the public health nurse. It would be a very good idea if every deaconess in our church had some training in public health work, which would doubly increase her value to the church community welfare. In the earlier days of this phase of public health work, the visiting nurse was employed by the different denominations, and she dealt with every form of illness and emergency as best she could. The progress of medical science and the emphasis laid on prevention have developed many specialists whose number seem to increase rather than diminish. Among the public health specialists are the public school nurse, tuberculosis nurse, dental nurse, child welfare, infant welfare, prenatal nursing, maternal nursing, and a very recent specialization is mental hygiene. Medical social service is yet another highly specialized branch of public health work, of which the requirement is a graduate in medicine. It is the object of the writer to impress the importance of a trained health worker in our Negro community work. The routine duties of the physician in his private practice are such that he can only give a couple of hours at the most. So the work should be under the supervision of one fully capable of being of the greatest assistance to the physician in education and in practice, so that the community might derive the greatest amount of good and the church be not defeated in its purpose. The people should know and understand that the health centers are not only to administer to the

Delegates From Foreign Countries And Many Cities Attend Conference Here

The 31st Annual Missionary Convention and Prayer and Bible Conference, under auspices of the Christian and Missionary Alliance, Branch No. 2 of 97 Fullerton street, Pittsburgh, Pa., held in the Peter Robinson Memorial Tabernacle, commencing June 17, and ending June 27, was a great success in every respect, and much good will be the result to this section of the city among our people in the uplift of manhood and womanhood.

There were delegates from many cities and towns throughout the Dis-

trict and much business was transacted which was of interest to the work.

Among the speakers present were: Rev. A. E. Funk of New York City Rev. J. H. Hartman, Acting Dean of the Boston Bible Training School Boston, Mass.; Rev. J. N. Hampe president of the United Holiness As-

sociation; Rev. W. F. Brown of Chicago; Rev. Chas. S. Minor of Detroit and Mrs. H. Moffatt Bradley, Supervisor of the National Bible School Association, with headquarters at Washington, D. C. The missionaries who spoke were: Miss Carrie Merriweather from Africa; Rev. E. R. Carner from India; Rev. Claude Hammel from Sierre Leone, W. Africa, and Mr. J. L. Martinez from Porto Rico.

One noticeable feature of the meetings was the earnest prayers offered up from day to day for the success of the combined gatherings, and at the same time for the spiritual uplift of the race as a whole throughout the whole country, regardless of denominational affiliations.

The messages were of such a character that all who attended were refreshed and revived, and the testimonies which were given from time to time by the delegates showed that when they arrived home, their efforts to do more for the Master would be multiplied many fold. The friends and visitors all voiced that the Convention and Prayer Conference were the very best that have been held and that much good will result along all lines.

The missionaries, fresh from the different fields, gave many interesting descriptions of the conditions in their countries and the work that was being done in the various stations. Miss Merriweather gave a very beneficial message from Africa and showed stereoptican views which were of interest and instruction, as also did Rev. Carner from India. All present were delighted and gave the missionaries the assurance that not only their prayers would be given, but also their money, to help evangelize their countries.

Mrs. Bradley gave some valuable instruction for the training of teachers for Summer Bible school work, and also spoke to the parents and children each day about the necessity of these schools throughout the land which were received with thanks and approval. She also met some of the ministers from the various churches in the city and they received the program with favor, and we may look for this work to be taken up in the city before long.

The following committees were added: Credential, Program, Home Work, Publication, Education, Memorial, Foreign, Prayer and Finance.

Many favorable and encouraging reports were received and read from Branches not personally represented.

The meetings closed Sunday with three rousing sessions. Rev. E. M. Burgess, National District Superintendent, delivered the morning message, which was up to the minute, and which was helpful and instructive, in so far that the work and testimony of the Christian and Missionary Alliance was concerned. He took as his text the first chapter of First Corinthians, and the 26th verse, "For ye see your calling." Among the many good points brought out, he said these are days of specialists, not only in the temporal business, but also in the religious business for Christ, also that the Alliance was not antagonistic toward any denomination or creed, but that its objective was missionary. The testimony, he said, was a supernatural Gospel, a Gospel of the coming ages, in fact a Gospel of world-wide activity in view of the coming age.

The afternoon meeting was devoted to a grand missionary rally, at which time the offering was taken and pledges made for another year, and very much interest was manifested and a good offering was made for the foreign fields.

The evening service was one of unusual interest. The various ministers, evangelists and workers were given a few minutes each for short talks about the work in their respective homes, after which a public ordination was held and the following program was carried out:

Hymn, congregation; reading of the Minutes of the Examination Committee and names of candidates by acting secretary, Rev. F. L. Koppenhoffer.

Candidates—Brothers C. G. Britton and H. E. Oliver; Prayer, Rev. Chas. S. Minor; address and questions to candidates, Rev. E. M. Burgess; prayer, Rev. W. F. Sermon; ordination sermon, Rev. J. H. Hartman; laying on of hands by the ministers present; doxology; benediction.

The service throughout was very beautiful and impressive, and the congregation arose and greeted the newly ordained ministers with a hearty handshake, after which the congregation sang, "Lord Be With Us Till We Meet Again."

The District Superintendent and members of the Convention and Prayer Conference wish to extend a vote of thanks to the "Courier" for its kind treatment during the year in the way of publicity of the various gatherings, and also to the many dear friends of other churches of the city, who graciously contributed to the splendid success of this gathering by way of donations and gifts.

Delegates Who Attended Big Church Convention

Delegates and workers at the 31st annual missionary convention and Prayer and Bible Conference of the Christian and Missionary Alliance, National District, Pittsburgh, Pa., June 17-27.

Church-1926

General.

BIRMINGHAM NON-DENOMINATIONAL SUNDAY SCHOOL WORKERS' CONVENTION

The Sunday school workers of all denominations from Georgia attending the International Convention of Religious Education at Birmingham, Ala., April 12-19, will hold a brief session of the Georgia State Sunday School Association at one of the churches in Birmingham on Friday afternoon, April 16, according to an announcement by R. D. Webb, the General Superintendent. Prof. Willis R. Sutton, president of the Georgia Sunday School Association, will make the principal address, and the usual business, including the election of officers, will be transacted.

A large delegation representing every section of Georgia, will attend the Birmingham Convention, Mr. Webb states, and it is hoped that the full quota of 1 000 will be there. Registrations are being received daily at the office of the Georgia Sunday School Association in Atlanta, it is said, and those who expect to attend have been urged to register at once. The cost of the convention will include registration fee of $3.50, lodging and breakfast in private homes for $1.50 a day, and railroad ticket at one and one-half fare. Only those who register in advance can attend or get the cheap railroad rate.

For the first time in history, leaders assert, both denominational and interdenominational Sunday school organizations of the continent are promoting the same convention, and for this reason alone it should be an epoch-making event. The program will include great inspirational addresses by the oustanding leaders of the continent, and about twenty conferences covering every department of the modern church school and conducted by world leaders.

GEORGIA MAN SLATED FOR BISHOPRIC; FIGHT OPENS ON UNIFICATION

Church Politics Rife on Eve of Methodist Conference.

FOUR BISHOPS ON GROUND

New Constitution Drafted by Board of Laymen.

RADICAL CHANGES SOUGHT

Local Chairman Calls for More Cars to Meet This Morning's Trains.

Headquarters Open Today at Hotel Peabody and Auditorium.

Dr. W. A. Shelton, Emory University, Prime Favorite for the Bishopric.

Bishop Hendrix Unable to Come

Bishop Eugene R. Hendrix, retired, of Kansas City, will be unable to attend. His personal physician said the state of the bishop's health would not permit the trip.

Arriving on early morning trains today will be Bishop Warren A. Candler, from Atlanta; Bishop John M. Moore, Dallas; Bishop W. F. McMurry, Fayette, Mo.; Bishop U. V. W. Darlington, Huntington, W. Va.; Bishop Horace M. DuBose, San Francisco; Bishop James Cannon, Jr., Washington, D. C.; Bishop James E. Dockey, Waco; Bishop Samuel R. Hay, Houston, and Bishop Biram A. Boaz, Seoul, Korea.

Special Pullman cars over the Missouri Pacific railroad will reach here this morning with the delegations from Oklahoma and Texas.

The forecast last night was that more than 1.000 delegates and visitors will arrive here on this morning's trains from the east, west, north and south. Dr. C. C. Grimes, chairman of the entertainment committee, issued a call last night, urging **citizens to volunteer and motor to the railway stations to convey the guests to the Hotel Peabody.**

The majority of the delegates will be at the Hotel Peabody, official headquarters, but there will be many who will stop at other hotels and in private homes.

A. J. Lamar and J. W. Barton treasurers of the general conference together with a staff of church editors, are to be here this morning. Their headquarters will be in room 431, Hotel Peabody. R. M. Heriges, business manager of the conference daily, the Christian Advocate, to be published in Memphis during the period of the session, is on the ground.

Auditorium Put In Readiness

A telegraph office was set up yesterday in the Auditorium, and a branch post office will be in operation there tomorrow. The clearing house association objected to the establishment of a branch bank at the Auditorium, but efforts were in progress last night to obtain permission of the member banks to carry out this plan.

Milling around hotel lobbies yesterday and last night delegates were talking politics, discussing unification, opposing this measure and favoring that legislation.

The proposal for joint control by the northern and southern church of universities in Oklahoma City and Kansas City met with stubborn opposition by the anti-unificationists, who insisted that for general conference to pass special legislation for this purpose was nothing short of a declaration for unification, an issue defeated a few months ago by a vote of annual conferences.

Informal talk indicated that any movement to keep alive the commission on unification for another quadrennium also would be opposed vigorously. The anti-unificationists insisted that the issue was defunct, and that the general conference should give it a perpetual interment.

Opinion varied as to how many new bishops will be elected. The episcopal address of Bishop Collins Denny, according to quasi-official information, will make no recommendation in this connection.

One member of the committee on episcopacy declared there should not be more than two new bishops. Another was of the opinion that three would suffice. Others suggested four and some said there might be six.

Shelton Slated for Bishopric.

There was a consensus of opinion, however, that Prof. W. A. Shelton, Emory University, will be elevated to the bishopric.

In connection with the bishopric there is to be a general reassignment. Whether Bishop Mouzon will continue supervision over the Memphis conference is speculative, but some of those who are fairly well posted opined that he would be transferred to some other diocese.

A movement to name several missionary bishops was not expected to make any progress because of restrictive regulations of the church. A bisnop may not be assigned to a post for life, and unless a missionary bishop would agree to remain permanently at a foreign post the plan was not believed feasible.

Looming as the more exciting issue before the conference is the report of the commission on reorganization of boards, appointed four years ago at Hot Springs. The commission is composed of the Rev. R. E. L. Morgan, Ardmore, Okla.; Prof. W. A. Shelton, Emory University; the Rev. J. H. Wells, Baltimore; Dr. B. I. Stackhouse, Columbia, S. C.; Dr. S. H. C. Burgin, San Antonio; H. H. White, Alexandria, La.; C. H. Ireland, Greensboro, N. C.; F. B. Yeilding, Birmingham; J. M. Rogers, Savannah, Ga.; J. W. Blanton, Dallas; C. J. High, Tupelo; Mrs. Nat G. Rollins, Abilene, Texas; Mrs. S. H. Bowman, Huntington, W. Va., and Mrs. J. A. Robins, McKenzie, Tenn.

The report proposes to merge the board of education, the Epworth League board and the Sunday school board for one thing. Next it would create a board of domestic expansion which would absorb the board of lay activities, the board of temperance and social service and the board of hospitals.

Such a plan necessarily would eliminate a number of general secretaries whose headquarters are in Nashville. A member of the commission told The Commercial Appeal that the idea was not to reduce overhead expense by cutting out the salaries of general secretaries and their retinue of assistants, clerks and stenographers, but to curb overlapping, to increase efficiency and to centralize the work.

Strong Opposition to Plan.

The report will be fought to the finish in the general conference. Persons who profess to know the pulse of the conference were loath to believe the report had any chance whatever of adoption. Upon the other hand, they admitted there would be some readjustments, suggesting as a probability the merging of the Epworth League board with the Sunday school board.

The Epworth League board was in session yesterday. The matter of the proposed merger came up for discussion in the Sunday school room of the First Methodist Church.

The board as a whole adjourned at noon after appointing several subcommittees who were to report at another general meeting at 9 o'clock this morning.

Keen interest is manifested in the forthcoming fraternal message from the Methodist Episcopal Church, or the northern church, which will be brought to the general conference by Bishop W. F. Oldham of Buenos Aires, the official messenger from the northern general conference.

The message from the other church government will come in the aftermath of the defeat of unification by the southern church.

The general conference will set a time for the reception of the official messenger.

How the Conference Functions.

The general conference functions through its committees. As in Congress, every matter brought to the attention of the conference is referred to a committee for recommendation.

Most of these committees will conduct open sessions. Others may be executive. The committee on episcopacy usually meets in executive session. Its reports are not debatable before the general conference. It is this committee which will recommend the number of new bishops that should be elected.

Legislation, regardless of its nature, may spring up from any committee, however, and thus be recommended for passage.

A whole battery of official stenographers will cover the proceedings before the general conference. They work in shifts. One stenographer may take notes for 30 minutes and be succeeded by another. The notes are transcribed promptly in order that they may be published in the daily Christian Advocate, a publication that is to the general conference what the Congressional Record is to Congress.

General secretaries who were here last night included L. E. Todd, J. W. Shackford, F. S. Parker, Stonewall Anderson, T. D. Ellis, G. L. Morelock and C. C. Jarrell. General treasurers here included John W. Fristoe, A. L. Dietrich, R. E. Nollner, W. E. Hogan, J. F. Rawls, Mrs. Ina Davis Fulton, J. Adger Stewart, J. M. Way and Alton T. O'Steen.

The first general conference of the southern church was presided over by the late Bishop Joshua Soule and the late Bishop James O. Andrew at Petersburg, Va., in 1846, when 87 delegates were present.

The fifth general conference was to have been held in New Orleans in April, 1862, but it did not meet as the war between the states was raging. It did meet there four years, later, however, with 149 delegates present. Four years after this, or in 1870, the general conference conducted its first session in Memphis, 226 delegates present.

Canada Sends Church Envoy.

The Rev. Dr. G. W. Kirby, official messenger from the United Church of Canada, will bring the fraternal message from that denomination.

Dr. Frederick Platt will bring the fraternal message from the British Wesleyan conference of Great Britain.

Bishop Reverdy Cassius Ransom, of the A. M. E. Church, will deliver the fraternal message from that wing of the northern church.

From the Colored M. E. Church, wing of the southern body, will come the Rev. G. M. Noble of Indianapolis bearing the fraternal message.

A lot of talk was heard in hotel lobbies last night in regard to the election of general secretaries. Probably the majority will be re-elected, while others will be displaced.

It was not regarded as likely that Dr. W. W. Pinson, general secretary of the board of missions, foreign department, will continue in office for another quadrennium, due to failing health. His successor is to be named.

General secretaries received from $4,200 to $5,000 per annum along with other incidentals.

It was said that a reorganization of the board of missions is certain. The foreign mission department has been operating independently from the home department.

A. J. Lamar and J. W. Barton, publishing agents, were re-elected by the bishops some weeks ago for another four-year term.

Dr. L. E. Todd, general secretary of the board of finance, and Dr. T. D. Ellis, general secretary of the board of church extension, will not be disturbed.

Readjustments may change others.

The draft of a constitution for the general conference has been completed by a commission on constitution. The commission is composed of Bishops Candler, Denny and McMurry, together with six pastors and six laymen.

The church never had a constitution. It has functioned on a series

of six restrictive rules.

There will be opposition to a constitution.

"We've gotten along splendidly all these years without a constitution," commented one of the old-timers yesterday. "Why have one now?"

Favor Church Chest Finance Plan.

The board of lay activities went on record yesterday as favoring a merging of all the financial agencies of the church, that is, where it becomes necessary to put on campaigns for funds for special purposes. The idea is in asking the public to contribute to any special cause that one campaign be made to answer for all such purposes. One campaign would take the place of the many drives conducted throughout the year.

Judge W. Erskine Williams, Fort Worth, presided over the morning and afternoon sessions yesterday of the board of lay activities conducted in Room 316, Hotel Claridge. The board will convene again at the same place at 9 o'clock this morning. G. L. Morelock is general secretary of this board.

The board had up for discussion yesterday a new constitution for its own government.

Probably the outstanding change proposed in the new constitution was the abolishment of the district boards of stewards.

In other words, the board of lay activities would take over this work. This plan would affect the presiding elders. The lay leaders would fix his salary, make the apportionment to the charges and see to its collection.

Field secretaries of the general conference also were in session in Parlor A, Hotel Claridge, yesterday afternoon.

The budget committee will meet this morning at the Hotel Peabody.

Mrs. W. D. Reeves, official hostess, had her plans well in hand yesterday for the entertainment of the women visitors. She has arranged receptions, motor rides and other entertainment.

The Colonial Country Club, the Memphis Country Club and the Chickasaw Golf Club yesterday forwarded a suppiy of courtesy cards to Dr. C. C. Grimes, chairman of the local entertainment. They are throwing open their doors to the bishops and delegates to the general conference during their three weeks in Memphis.

Placards were ready for distribution at the First Methodist Church yesterday. These bear the words, "Methodists! Ride With Me." Motorists will be asked to paste them on windshields as an invitation to the visitors.

Bishops and other prelates will speak in the various Methodist pulpits next Sunday morning and evening. Bishop Mouzon will preach at the morning service of the First Methodist Church and Dr. W. A. Shelton at the evening service. The general programme for the Sunday sermons has been arranged by Dr. Felix R. Hill and will be announced later in the week.

Address by Bishop Candler.

The public will be invited to hear an address by Bishop Candler in the Auditorium at 8 o'clock tomorrow night. He will speak under the auspices of the hospital board of which he is president. Other members are T. A. Smoot, Danville, Va.; C. C. Jarrell, Atlanta; Allen T. O'Steen, Atlanta; C. C. Selecman, Dallas; L. M. Stratton, Memphis; Alfred F. Smith,

1,900,000 HAVE JOINED COLORED CHURCHES DURING LAST QUARTER CENTURY

Number Of Churches In U. S. Increasing At Rate Of Five A Day According To Statistics.

COLORED BAPTISTS LEAD IN NUMBER OF MEMBERS

African Methodist Episcopal Zion Shows Decrease. A Gain Of 18,367,423 In All Churches.

NEW YORK, May 5.—Five churches have been built in the United States every day for the last twenty-five years according to statistics compiled by Dr. Henry K. Carroll, religious statistician, made public Friday in the "Christian Herald." Colored churches figured prominently in the increase.

1,900,000 Colored Churches

In his comment Dr. Carroll said:

"The three great Baptist bodies show in each instance a most notable growth. The Southern Convention has more than doubled its membership and the National Baptist Convention has risen above the three million mark, and but for the general migration of Negroes to the North might have doubled its numbers in the twenty-five years. The Colored Methodists seem not to have advanced very much since the Civil War. One body (African Methodist Episcopal Zion) shows an actual decrease. Altogether they scarcely reached 4,000,000," including those in the Methodist Episcopal Church."

Catholics Lead

"In the quarter century ending with 1925 the number of church edifices has increased from 190,805 to 236,964, a net gain of 46,159, which is at the rate of 1,846 every year," says Dr. Carroll.

The number of communicant church members in this country has increased in twenty-five years by 18,367,423, he shows. The total number in the United States today of communicant church members is 44,452,522, as against 20,085,099 in 1900.

The gain of the Roman Catholic Church has been almost six times that of the gain of the largest Protestant denomination, which is the Methodist Episcopal Church, known as the Methodist Church North, the figures reveal.

The second largest Protestant body is the Northern Baptist, and the third is the Southern Baptist. Then comes the Methodist Episcopal Church, South.

Mourners' Bench Passing

"The 'mourners' Bench' is not often seen and great tabernacle meetings are disappearing," comments Dr. Carroll. "It is evidently the young people who furnish the mass of recruits."

Dr. Carroll's table showing what he calls "Quarter Century of Church Progress," follows:

Denominations.	Communicants, 1925	Gains in 25 Years
Roman Catholic ..	16,047,914	7,357,256
Methodist Epis. ..	4,516,806	1,770,615
S. Bapt. Conv. ...	3,611,608	1,972,623
Nat. Bapt. Conv. ..	3,044,528	1,449,944
Meth. Epis. South	2,534,112	1,065,722
Presbyterian U. S. A. (Northern)	1,828,916	845,483
North Bapt. Conv.	1,464,167	464,510
Disciples of Christ	1,441,462	291,480
Protestant Epis.	1,164,911	454,555
Congregational ..	907,583	276,223
United Lutheran ..	850,440	255,811
Lutheran Synodical Convention	698,029	22,567
Afr. Meth. Epis. ..	698,029	22,567
Afr. M. E. Zion ...	490,000	(d) 46,271
Presbyterians in U. S. (Southern)	457,093	231,203
United Breth. in Christ	392,155	152,515
Reformed in the U. S.	348,002	105,171
Col. Meth. Epis. ..	342,001	137,029
Church of Christ (Disciples)	317,937	161,279
Evangelical Synod of N. A.	305,620	102,046
Norwegian Lutheran (union of 3 synods)	289,233	159,233
Orthodox Greek (Hellenic)	256,000	251,000
Augustana Lutheran Synod (e)	215,705	36,501
Evangelical Church (lately reunited)	202,992	45,654
Russian Orthodox	200,000	160,000
Methodist Protestant	189,583	5,869
Ohio Lutheran Synod	151,561	74,199
Reformed in Amer.	145,373	37,779
Iowa Lutheran Synod	137,792	63,734
Conservative Brethren (Dunkards)	120,103	25,103
Christian Church ..	116,469	7,191
Seventh Day Adventists	112,255	57,716
Serbian Orthodox ..	100,000	65,000
Primitive Baptists	99,000	(d) 27,000
Orthodox Friends	95,128	2,660
Armenian Apostolic	86,000	77,500
Polish Nat. Catholics	84,000	64,000
Salvation Army	74,416	55,016
Cumberld. Presb. (f)	63,477	(d) 116,715
Total	44,452,522	18,367,423

(a) Constituent bodies in 1900 including Augustan Synod; (b) from 1910; (d) decrease; (e) constituent body in 1906 of General Council, now independent; (f) afterward united with Northern Presbyterian Church in part.

Smaller Bodies Omitted

In his comment Dr. Carroll said:

"The total 44,452,522 omits smaller bodies under 63,477 communicants, also Liberal Christian bodies, the Jewish Congregations ,with 357,135 members, chiefly heads of families as belonging to the 2,440,234, making up the whole number. The Jews have increased from 143,000 in 1900 to 357,135, and this would be greatly added to if all were counted as members instead of the heads of families only.

Negroes Get Church Unity

NEW YORK CITY SUN
JULY 17, 1926

Harlem League Accomplishes Much for Good of the Race.

Genuine church unity has been accomplished in one important section of New York city. The Harlem League, one of the organizations working in the Greater New York Federation of Churches, has associated the whole Protestant negro religious population of Harlem with wonderful results.

The actual quality and cooperation has been developed, and where formerly each denomination distrusted and actually contested with all others, now they are acting as blood brothers for the good of the race and the spread of the Gospel.

An illustration which shows perhaps better how the league has brought religion to the public is in the building and equipping of beautiful St. Mark's Methodist Church, of which Dr. John W. Robinson is the pastor. Only a few years ago, when one church congregation attempted to purchase a discarded church building of a gone white population, unscrupulous real estate agents would get the various denominations to bid against one another to their own profit but to the exploitation of the negro congregation which finally secured the property.

At that time, if any congregation wished to borrow money for building as high as 25 or 30 per cent. rate was charged. Since the league has been operating, the cooperative principle has so developed that Dr. Robinson was able to borrow $150,000 from the Guarantee Trust Company at 6 per cent., and the negroes were so conscious of race pride that they took themselves $500,000 in bonds.

So general is the program laid out by the league that they require a budget of $10,000 for next year's work. A red team and a blue team are keenly striving to raise the $5,000 still lacking on the budget, but little doubt is felt that it will all be raised.

The league now operates the Community Training School, has developed the Columbia University Extension with eleven courses and six instructors, carries on daily Bible schools and vacation church schools, besides being continually active in alleviating the serious rent problem and other economic difficulties, and in the social and moral uptrend of the district. The Rev. Nelson Williams is executive secretary, with two social workers Sara Martin Lewis and Elizabeth Mayfield.

Dr. Williams lays a great deal of credit on the Greater New York Federation, for he says that it is their whole hearted backing which has made the general cooperation possible.

Dr. Williams explained that their membership in this federation is the first time in the history of the negro people that they have been taken in on an equal basis and their opinion asked instead of being told what to do.

He indicated that the colored people themselves were getting together for their own protection and were appreciating what the league could do for them. The league itself is winning the confidence of civic authorities. They are having Protestant services on Welfare Island. The Lenten meetings held at the Lafayette Theater for three weeks had an attendance of 7,000. Street preaching has been allowed. Permission was secured from the Police Department. Any preaching now must have the permission of the Harlem League.

Negro life in Harlem is the center of the most serious thought and investigation that have come to this race group in America and until the Harlem League began its work. Within a compact populated area from St. Nicholas avenue, on the west side, to Fifth avenue, on the east; 124th street, on the south, to 145th street, on the north, live 200,000 colored people—practically 100 per cent. of this number having come to Harlem since 1900, and more than 150,000 of these since 1915.

Church-1926

General.

Hampton Institute Interdenominational Ministers' Conference

By R. M. Williams, B.D.
Pastor of Leigh Street Church, Richmond, Va.

HAMPTON, one of the beauty spots of the world, nestling on Hampton Roads amid a rich historic setting, was the host June 21-25 of the thirteenth Annual Interdenominational Ministers' Conference. The conference is held each year in connection with the teachers' summer school and affords an excellent opportunity for teachers and ministers—the builders of a race—to come together each year and study problems facing the race. The two bodies, however, are distinct and separate but maintain an affiliated relationship which proves to be very helpful to each group.

Hampton was the storm center of Virginia a few months ago, when astute solons of the State turned aside from the many economic and industrial problems facing them to legislate against her. They were successful, over the protests of many prominent white citizens and the entire Negro citizenry, in passing the Massengburg bill, which says in part: "Be it enacted by the General Assembly of Virginia that it shall be the duty of any person, persons, firm, institution, or corporation, operating, maintaining, keeping, conducting, sponsoring, or permitting any public hall, theater, opera house, motion picture show, or any place of public entertainment or public assemblage, which is attended by both white and colored persons, to separate the white race and colored and to set apart and designate in each public hall, theater, opera house, motion picture show, or place of public entertainment or public assemblage, certain seats therein to be occupied by colored persons, and a portion thereof, or certain seats therein, to be occupied by white persons." Thus spoke the Medes and the Persians. All during this "hullabaloo" the president and trustees maintained a sphinx-like silence, but in their April session they spoke all these words, saying, "The Hampton board of trustees, at its annual meeting in April, decided that in order to conform to the law it would be necessary to conduct hereafter all gatherings for entertainment or instruction as private meetings, open only to members of the school community and invited guests." The race is indeed grateful to the broad-minded trustees of Hampton from the North for answering the narrow-minded solons of Virginia so positively and unequivocally.

When 325 ministers from the four corners of these United States arrived at the little town of Hampton, they found it as calm and peaceful as the raging sea which Jesus spoke to sleep. These ministers represented nearly every denomination, and came with their minds and hearts opened. Mr. L. Fenninger, executive secretary, who has made these conferences possible and with no expense attached excepting meals, which cost only twenty-five cents, secures each year some of the most famous preachers and scholars of the country, men who are specialists in their fields.

Dr. Major T. J. Howard, of Gammon Theological Seminary, gave a series of lectures on the rural church and conducted a question box, which proved to be very helpful.

Dr. Harry L. Reed, president of Auburn Theological Seminary, who was one of the lecturers last year, was present and gave a series of lectures on the Apostle Paul. Dr. Reed is very popular with the men who attend the conference.

It would be hard indeed for one to forget those ingenious sermon outlines given by Dr. Ralph Sockman, pastor of Madison Avenue Methodist Episcopal Church, New York. Dr. Joseph Fort Newton terms Dr. Sockman as one of the best examples of the new preaching. The preacher-men were greatly inspired by the lectures of this master of homiletics.

Dr. Charles H. Wesley, of Howard University, who recently won his doctor's degree from Harvard University, gave a series of lectures on the "Negro," which were greatly enjoyed. Dr. Wesley has the art of making a dry subject very interesting. The preacher-men are all clamorous for his return next year.

It was worth traveling from Dan to Beersheba to hear Dr. William Adams Brown, professor of systematic theology in Union Theological Seminary, New York, an outstanding scholar and international ecclesiastical statesman and benefactor of the school, in a series of lectures on "Prayer Life."

Dr. Nathaniel Dett, the noted Negro musician of the school, spoke on church music: the co-operation of pulpit and choir director. He gave some very helpful advice on handling the Royal Battalion of the church.

The evening sessions were composed of ministers, teachers, regular Hampton students, and visitors, who met in beautiful Ogden Hall, in memory of that prince of benefactors, Robert Ogden, where some popular lecturer or preacher would address them. The first one of these joint sessions our own Dr. Charles A. Tindley preached from the familiar text, "Ye must be born again"; one wondered why he should select such a text for such a time and for such a gathering, but before he was well into his sermon he had his auditors spellbound. Beecher and Chrysostom were frequently greeted with applause while preaching, Guthrie and Chalmers would wield such a power over their audiences that frequently some would stand unconsciously throughout the sermon. Something of the power of those famous preachers characterized this sermon, for very frequently he was greeted with thunderous applause. Doctors Brown and Reed frequently quoted him in their addresses. He is truly a master of metaphors and similes. He does not possess the melting musical sweetness of voice which characterizes the preaching of Bishop R. E. Jones and Dr. W. A. Hughes; nor the rhetorical brilliance of Dr. L. H. King; nor the exuberant and rich pathos of Dr. O'Connell; nor the logic and analytical skill of Dr. W. J. King, but he has an originality almost equalling that of Jean Jacques Rousseau; this, coupled with his apt illustrations and complete self-abandonment to the will of God, makes him a preacher with the freshness of a June morning.

Our Delaware Conference brethren are quite prominent in the conference. Dr. W. R. A. Palmer, of Buffalo, was among the first to attend these conferences, and is highly esteemed. Dr. D. H. Hargis is chairman of one of the most important committees. Drs. J. E. A. Johns, District Superintendent W. J. Helm, J. T. Fletcher, J. H. Scott, M. W. Clark, D. S. Quillen, I. D. Pitts, J. R. Purnell, R. N. Davis, J. W. Parker, R. C. Hughes, J. H. Cloulbourn, W. W. Brown, W. T. Spellman, and C. A. Tindley composed those from this Conference.

There were a number of our men from the Carolinas.

The recreative features of the school are ideal; the men found time between lectures to enjoy themselves boating, swimming, and playing croquet. The banquet for the ministers and teachers was well attended and enjoyed by all. The executive committee, of which the writer is a member, under the leadership of Dr. Fenninger, the able executive secretary and chaplain of the institute, and who put forth every effort to make the men comfortable and the conference a success, is endeavoring to increase

Church - 1926

Hampton Institute Interdenominational Ministers' Conference

By R. M. Williams, B.D.

Pastor of Leigh Street Church, Richmond, Va.

HAMPTON, one of the beauty spots of the world, Jesus spoke to sleep. found it as calm and peaceful as the raging sea which nestling on Hampton Roads amid a rich historic every denomination, and setting, was the host June 21-25 of the thirteenth opened. Mr. L. Fenninger, executive secretary, who has Annual Interdenominational Ministers' Conference. The made these conferences conference is held each year in connection with the teach-tached excepting meals, ers' summer school and affords an excellent opportunity secures each year some for teachers and ministers—the builders of a race—to scholars of the country come together each year and study problems facing the fields.

race. The two bodies have no institutional connection Dr. Major T. J. Howard, of Gammon Theological but maintain an affiliated relationship which proves to be Seminary, gave a series very helpful to each group. 8-12-26 and conducted a questi

Hampton was the storm center of Virginia a few helpful.

months ago, when astute solons of the State turned aside Dr. Harry L. Reed, from the many economic and industrial problems facing Seminary, who was one them to legislate against her. They were successful, over present and gave a series the protests of many prominent white citizens and the Dr. Reed is very popula entire Negro citizenry, in passing the Massengburg bill, conference.

which says in part: "Be it enacted by the General As- It would be hard indeed for one to forget those in- sembly of Virginia that it shall be the duty of any person, genious sermon outlines given by Dr. Ralph Sockman, persons, firm, institution, or corporation, operating, pastor of Madison Avenue Methodist Episcopal Church, maintaining, keeping, conducting, sponsoring, or permit- New York. Dr. Joseph Fort Newton terms Dr. Sock- ting any public hall, theater, opera house, motion picture man as one of the best examples of the new preaching. show, or any place of public entertainment or public The preacher-men were greatly inspired by the lectures assemblage, which is attended by both white and colored of this master of homiletics. persons, to separate the white race and colored and to Dr. Charles H. Wesley, of Howard University, who set apart and designate in each public hall, theater, opera recently won his doctor's degree from Harvard Univer- house, motion picture show, or place of public entertain- sity, gave a series of lectures on the "Negro," which were ment or public assemblage, certain seats therein to be greatly enjoyed. Dr. Wesley has the art of making a occupied by colored persons, and a portion thereof, or dry subject very interesting. The preacher-men are all certain seats therein, to be occupied by white persons." clamorous for his return next year.

Thus spoke the Medes and the Persians. All during this It was worth traveling "hullabaloo" the president and trustees maintained a Dr. William Adams Brown, professor of systematic the- sphinx-like silence, but in their April session they spoke ology in Union Theological Seminary, New York, an all these words, saying, "The Hampton board of trustees, outstanding scholar and at its annual meeting in April, decided that in order to statesman and benefactor conform to the law it would be necessary to conduct lectures on "Prayer Life hereafter all gatherings for entertainment or instruction Dr. Nathaniel Dett, the noted Negro musician of the as private meetings, open only to members of the school school, spoke on church music: the co-operation of pulpit community and invited guests." The race is indeed grate- and choir director. He ful to the broad-minded trustees of Hampton from the on handling the Royal B North for answering the narrow-minded solons of Virginia The evening sessions so positively and unequivocally.

When 325 ministers from the four corners of these met in beautiful Ogden United States arrived at the little town of Hampton, they

of benefactors, Robert Ogden, where some popular lecturer or preacher would address them. The first one of these joint sessions our own Dr. Charles A. Tindley preached from the familiar text, "Ye must be born again"; one wondered why he should select such a text for such a time and for such a gathering, but before he was well into his sermon he had his auditors spellbound. Beecher and Chrysostom were frequently greeted with applause while preaching, Guthrie and Chalmers would wield such a power over their audiences that frequently some would stand unconsciously throughout the sermon. Something of the power of those famous preachers characterized this sermon, for very frequently he was greeted with thunderous applause. Doctors Brown and Reed frequently quoted him in their addresses. He is truly a master of metaphors and similes. He does not possess the melting musical sweetness of voice which characterizes the preaching of Bishop R. E. Jones and Dr. W. A. Hughes; nor the rhetorical brilliance of Dr. L. H. King; nor the exuberant and rich pathos of Dr. O'Connell; nor the logic and analytical skill of Dr. W. J. King, but he has an originality almost equalling that of Jean Jacques Rousseau; this, coupled with his apt illustrations and complete self-abandonment to the will of God, makes him a preacher with the freshness of a June morning.

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the attendance to five hundred next year. The Hampton Conference affords the Negro minister an opportunity to hear some of the most outstanding religious thinkers of the world for only the cost of meals. On to Hampton next year!

Thinks the Negro Church Is On The Decline And Negro Race Backsliding

Is the Negro Church on the decline, or is the Negro, hitherto regarded by many as the most religious group in America, backsliding? Estimates based on close observation of the Northern Negro Church, would suggest an answer in the affirmative, thinks Lester A. Walton, writing in the New York World. Mr. Walton says out of a total Negro population of 12,000,000 one-half are not church members. Although these unauthoritative calculations include infants and children too young to be church members, the majority are adults, continues Mr. Walton.

"The percentage of non-church members among Negroes in the North is even greater, asserts the World's correspondent, who gives the following treatment of the subject:

"Nearly two-thirds, or almost 400,000 out of 630,000, in seven Northern centres do not attend church. Out of 175,000 in Harlem, 60,000 hold membership in the church and 115,000 do not. The figures for six other cities are:

Place	Negro Pop.	No. Churched	No. Unchurched
Chicago	155,000	50,000	105,000
Washington	120,000	40,000	80,090
Detroit	85,000	45,000	40,000
Cleveland	65,000	25,000	40,000
Boston	18,000	6,000	12,000
Buffalo	12,000	5,000	7,000

"The present-day tendency of the race to remain out of the religious fold in large numbers was discussed by colored and white ministers of the Gospel at the 11th biennial session of the National Convention of Congregational Workers Among Colored People at Plymouth Church, Detroit, from August 31 to September 5. Among those invited to speak were the Rev. W. W. Alexander, of Atlanta, Secretary of the Commission on Church and Race Relations, Federal Council of Churches; the Rev. Gaius Glenn Atkins, pastor of the First Congregational Church Detroit, and professor-elect of the Auburn Theological Seminary, of New York; Frank J. Harwood, of Appleton, Wis., and the Rev. Dan F. Bradley, of Cleveland, Moderator, respectively, of the National Council of Congregational Churches in the United States, and the Rev. Henry H. Proctor, of Brooklyn, Moderator of the Greater New York Association of Congregational Churches.

REVOLT IS HINTED

"The observation was made by the Rev. Harold M. Kingsley, director of Negro work in the North of the Congregational Church Extension Boards, that there is revolt among the "old line" denominations from the "programless church;" that in Chicago alone there are six independent churches, and there are a dozen other outstanding churches in the country that have recently broken away from all denominational affiliation as a protest against existing conditions. Many young people are leaving the church altogether.

"In the opinion of the Rev. Dr. Kingsley, the Negro Church, faced with new conditions arising out of unadjusted city life, is losing ground in numbers and waning in power. As a deterrent from wrong or an inspiration for good, it is becoming negligible; that the probable explanation for this alarming condition is that the change to city and industrial life presents life to the migrant in new and complex phases.

"Therefore, when he successfully readjusts himself to his new and complex environment he has passed a test in stamina and social vitality that leaves him sophisticated, hardened, with "eyes opened". He unconsciously judges his religion in terms of usefulness and practicality. He is freed from the religious bugaboos of yesterday, from the grave-clothes of a dead past and conscious of the power that is his from the mastery of the hardest and highest economic environment in the world.

His church, aimless, programless, visionless, impotent, appears weak, ineffectual and trifling. The Negro, like the Italian, is drifting from the church because it offers no solution for his new program.

"In further discussion of a topic greatly agitating churchmen, the Rev. Dr. Kingsley says:

"Various explanations are offered for this unchurched condition among Negroes. A stab is usually taken at the ministry, the critic forgetting that while his adverse estimate may be correct, it indicates another alarming factor that is usually overlooked, namely, that a group usually gets the kind of leadership it demands and deserves. Like people, like priests. The Negro minister is a sure index of the cultural level of his people.

"The Negro minister, by and large, is a wholesome, salutary quality in the group of life; his faults and his virtues are the faults and virtues of his group at its present stage of development. A large patience founded on a large faith, is needed, when we discuss failings of our leaders. The faraway past out of which the Negro has struggled upward, the constantly demonstrated social vitality of the group, the appropriation of the best American standards of religious life—all demonstrate his ability to purge his religious life and to reinterpret religion in the highest terms.

"The Negro church in the North is suffering from narrowness in program and intolerance to new ideas. Like the Ku Klux Klan, itself another kind of semi-religious bigotry, an expression of Protestantism at its worst, anomalously seeking to bring in a kingdom based on love through a saturnalia of hatred. The Negro church is suffering from an emphasis on man-made customs rather than God-given principles.

"Custom is more important than life. Narrow because of moral cowardice in face of new conditions, fundamentalists because of intellectual laziness, unsocial because of lagging leadership, the Negro church has lost two-thirds of its group and is in a fair way to lose more. The salvation of the Negro church in the North is the frank and courageous acceptation and application of the social religious gospel.

"What message has the church for the bootlegger whose name is legion, as he struggles with the double problem of personal sin and his economic well-paid existence? What message has the church for the man who faces high rents on small wages? It must not be overlooked that the rooming house evil is no longer that of overcrowding so much as it is that of breaking down of the moral standards of the home through the pressure of the immoral man or woman roomer.

"What message has the church for the victim of residential segregation? Word comes that Dr. Sweet's wife is in Arizona fighting tuberculosis as the result of the awful experience in Detroit, and that he is out there to bury their baby who contracted infantile paralysis, while the mother was incarcerated.

"What message has the church for the migrant as he faces the high-standarded, complex North?

"So far the church is dumb on these problems."

'BISHOP' GRACE' BRANDED FAKER

White Ministers Join Negro Pastors In Voicing Complaints to Police

As a consequence of an indignation meeting of Negro pastors of the city, coupled with a subsequent and significant visit by Police Chief Westbrook, Chief of Detectives Orr, the "Right Reverend 'Bishop' Grace, of Portugal, for months venerated by Negroes of the city as a "faith healer" was yesterday forced to fold his tent and steal away.

Although the "Bishop" could not be reached late yesterday, Negro ministers who were keeping tab on his movements declared that he was planning to catch the first train for parts unknown.

Information that his presence in the city was decidedly undesirable was given as the cause for the sudden departure.

Pastors Meet

At the meeting of Negro pastors, when the sore subject of faith healing was discussed, representatives of the ministerial association of white pastors, a representative of the city commissioners and a representative of the Chamber of Commerce were present.

Dr. Luther Little, pastor of the First Baptist church; Dr. A. A. McGeachy, pastor of the Second Presbyterian church and Rev. A. D. Wilcox, pastor of Trinity Methodist church, all attended. Dr. Little also represented the Chamber of Commerce.

Major W. R. Robertson, commissioner of public safety, acted as a delegate from the city commissioners

40 Negro Ministers

Forty Negro pastors, members of the Colored Ministerial Alliance were present.

A frank dscussion of the grievances of the Negro pastors was held. They pointed out that their flocks had dwindled and that the alleged healings gave evidence of being slightly off-color.

It was reported that the weekly contributions on their collection plates had diminished.

The immediate spur to action, however, was the alleged fact that 600 Charlotte Negroes were to be baptized by the "Bishop" Sunday. The price for baptism, it is said, is $3. Thus, prospects for a $1,800 payment into the faith healer's coffers loomed.

Agree With Negroes

When this frank discussion had been completed, the white members of the assemblage agreed that there was cause for complaint.

Major Robertson declared that immediate action would be taken.

Later, the two police chiefs, acting on instructions from the major, called on "Bishop" Grace. They pointed out that his gathering had been adjudged non-religious and added that his presence caused some embarrassment to the city.

The "Bishop" promised to take down his tent and withdraw at once.

Nightly Throngs

During his early ministrations, he had nightly throngs, estimated at a figure in excess of 20,000 persons, which not only completely filled every available inch of space on the lot at Third and Caldwell streets, but overflowed into nearby streets were almost in a frenzy. Reports in- and alleys.

There were stories of men and women miraculously healed of divers diseases. Negroes of the city dicated that they practically worshipped the Portuguese, who appeared in long flowing robes to perform his rites of healing.

"Sacred" handkerchiefs and equally "sacred" hymn books, both o. which had curative powers, according to the "Bishop's" followers, were sold at exorbitant prices. They were reputed to have been "blessed" by the healer.

Police were kept busy attending the crowds and keeping order in and around the tents.

Negro ministers said the faith healer had promised positive access to Heaven's portals to all who next Sunday were baptized. This accounted for the large number who were

talk forth from every bush; and
emory like Banquo's ghost, will
of down.

Church-1926

M. E.

Hold the Line

THE line of World Service giving for the second year shows an appreciable gain over that of the first year. Reports of the World Service treasurer made at the June meeting of the Commission reveal that total receipts on apportionment for the fiscal year ending May 31, 1926, amounted to $8,119,539.39, which was an advance of $202,294.98 beyond the 1925 fiscal year receipts. Southwestern Christian Advocate 5-12-26

Such a gain is gratifying in itself, but more so because it indicates a decidedly hopeful trend of mind on the part of the membership towards intelligent and sustained giving. No spasmodic flurries or "drive" methods were brought to bear on our constituency; but rather the educative and normal methods and motives by which the sense of stewardship responsibility was cultivated and augmented was the church's sole reliance. This fact is significant for the future progress of our ambitious benevolent missionary enterprise. It is a sound conclusion that the "steady cultivation of the churches and an uninterrupted missionary and benevolent education of our membership can be depended upon to produce a uniform income with a steadily increasing total as the church grows in its world vision and in its consecration to the world ideals of the teachings of Jesus."

Such a conclusion and prediction, however, does not eliminate the necessity of the difficult work of intensive application to the task of keeping up the morale of our membership, and of such tugging away as is possible to remove from the minds of the masses every obstacle to the most liberal Christian giving in support of our home and foreign missionary ideals. Seldom is any worthwhile task easy. Getting people to rise to an adequate appraisal of spiritual values and the worth of spiritual enterprises to the extent of giving these their generous unstinted support is truly a task requiring all of the consecration, constancy, and co-operation of our manpower and ecclesiastical machinery. Such forces must now be brought into play with resolute and unflagging determination and increasing zeal, so that this line of gain, made by the church during the past year, shall be held against all assaults to the contrary.

An analysis of the second World Service year's gains discloses that only a relatively small part of the church made substantial contributions thereto. For, of the twenty-one domestic areas only nine, or little more than one-third, of the home areas made advances in their giving, and only fifty-one out of the one hundred and nine listed in the report of domestic Conferences gave more this year than during the first World Service year. Some of the strongest Conferences in Methodism are among those that suffered a decrease in their giving. It is interesting to note that in percentage of increased giving Cincinnati Area leads the church, with Detroit and Chicago Areas holding respectively second and third places; but in per capita giving the San Francisco Area leads the church, with New York Area second and Buffalo Area third. The Pacific Chinese Mission Conference, in percentage gain of 242.9 per cent, more [illegible] as much as the nearest competitor.

One of the nine areas that made [illegible]es Covington, the recently created Colored [illegible]ea. A was the Atlanta Area, five of whose seven Conferenc Colored. This area increased more than $10,000 more than half of this increase was due to the fine gi of the St. Johns River, a white Conferc ice. But of five Colored Conferences in this area, three—the Flor South Florida, and South Carolina—made credital gains respectively as follows: $1,403.76, $1,520.04, a $1,741.26. There were seven Colored Conferences of fifty-one advancing domestic Conferences that show gains. Including the three above-named in Atlanta Ar should be noted the Mississippi, Little Rock, Centr Missouri, and Delaware. And in the group of five Conferences heading the whole church in percentage gains are two Colored Conferences, the Florida and South Florida. Atlanta Area holds fourth place in percentage gain in the entire church, largely made possible through the gains of three of its Colored Conferences. At the same time the Atlanta and Covington Areas made gains in the per-capita giving of their members.

A total of World Service giving by the Colored membership of our church reaches more than $511,916 for the fiscal years of 1925 and 1926. Such a record is highly commendable. Because of unchristian race prejudice, we are, particularly in the Southland where the great bulk of our race group reside, viciously discriminated against in economic and industrial opportunity, to say nothing of civic and political oppression which produces restlessness and generally unsettled conditions and modes of living. Besides, here also is a largely agricultural and rural people who suffer all the misfortunes and hardships of tenant farming, in addition to every other disadvantage to which the farmer is heir, by reason of the injustices of our modern economic order. That the Negro has done so well in World Service giving is worthy to be told in Gath. It shows his religious faith and loyalty and is a striking testimony to his attachment and love for the Methodist Episcopal Church. This church can afford to be proud of that type of membership which, numbering hardly more than a third of

The question of social justice should not be made a question of race or of condition, but remains fundamentally a demand under the sovereignty of moral law. This subtle scheming by which men are denied the right of occupancy and citizenship privileges wherever they are able financially and intelligently to live and exercise such privileges is nothing less than nullification of our constitutional rights as American citizens, and would be estopped by the Federal Government if the victims of such manifest injustice were other than colored men. Such a gross and open violation of civil and moral laws exists in no other civilized country of the world against its

measure of our consecration to the causes and ideals which Jesus espoused and in interest of which He said we should do greater works than He did. Some such conception of values, some such consideration of the Christian obligation involved will move both leadership and membership throughout the whole church to hold the line of increase already attained until larger numbers of recruits move up to the present advance column, which in turn will continue to call up the columns from the rearward to the most advanced positions in fortifying the Kingdom of God in the waste places of the earth, in the hearts and relationships of men.

METHODIST BOARD NOW IN CHICAGO

NEW YORK, Sept. 30.—The consolidation of the various departments of the Board of Education of the Methodist Episcopal Church headquarters was accomplished this month with the shipment of furniture and records from the New York offices at No. 150 Fifth avenue.

A reorganization of the Board of Education was ordered by the General Conference of 1924 at its meeting in Springfield, Mass., so as to bring together the work of the old Board of Education, the Board of Education for Negroes, the Epworth League and the Board of Sunday Schools. The building operated by the Methodist Book Concern at No. 740 Rush street, was chosen as the new headquarters for the consolidated board. There also is located the offices of Corresponding Secretary William S. Bovard.

The board has under its supervision about 130 academies, theological seminaries, professional schools and colleges and universities. The administration of a Student Loan Fund supported by offerings taken on Children's Day is a major duty. More than 35,000 students have been aided by the fund, which now loans about $300, 00 annually.

The files of the Christian Student and the publicity department were included in the transfer last week. None of the members of the staff remain with the new board. The office of Dr. Abram W. Harris, relating to educational policies, remain in New York.

NEGRO BOYS' MEETING HELD AT M'DONOUGH

McDonough, Ga., August 9.—(Special.)—A boys' conference of the Griffin district of the Methodist Episcopal church (colored) opened in Wesley Methodist church here Monday night. At least 500 boys are in attendance.

An attempt is being made, through the church in this district, to enlist all the negro boys in some form of Christian service with a view to making them better citizens. Rev. D. H. Stanton believes that a church situated in the midst of farming section should make that section more productive by giving it a better type of citizens. He feels that the most logical step in this direction is the organization of the boy life of every community, with a view to using that energy that is now unhappily being expended in the commission of crime in many places, to the production of something that will make the community better.

Corn, cotton, and pig clubs have been organized upon which reports will be made at the conference. That every negro boy be a producer in his local community is the aim of the conference.

ATLANTA, GA., Constitution
AUG 13 1926

BOYS' CONFERENCE ENDS AT M'DONOUGH

McDonough, Ga., August 12.—(Special.)—The boys' conference of the Griffin district, Methodist Episcopal church (colored), had a profitable three days' session here. The sessions were held in Wesley Methodist church but the large auditorium was able to hold only part of the unusually large crowds that attended. On Tuesday the mayor, George Alexander, delivered an address of welcome to the boys. Dr. Maxwell of the Methodist church, south, extended a welcome on behalf of the Christian churches. The former mayor also gave helpful advice.

The conference perhaps reached its highest mark on Wednesday when between 700 and 1,000 boys and girls with banners unfurled marched up the main street and stood with heads uncovered about the base of the city monument and sang some of the popular negro melodies. The conference was loud in its praise of the kind treatment given it by the white citizenry of McDonough.

The conference reassembled in church and heard the reports of 77 boys who had planted an acre of corn under the direction of the district. The reports were so satisfying that a slogan of "Every negro boy in the district a producer" was adopted. A girls' club for the district was organized and after the strains of "Praise God From Whom All Blessings Flow" 500 negro boys began their homeward journey to different parts of the Griffin district inspired to make two blades of grass grow where one has been growing heretofore.

EQUAL JUSTICE DEMANDED

Four thousand Methodist young people from all parts of the South, went on record with the declaration that "divisive, unbrotherly attitudes as between races must be displaced by the spirit of mutual respect," the M. E. Church South numbering 2,500,00, was requested to "take steps to bring about equal advantages between the races in the South in education, in the courts, in economic matters, and in the opportunity for self-advancement.

LITTLE ROCK
ARKANSAS

Negro M. E. Educational Conference Continued

The fourth session of the two-day educational convention of the Negro Methodist Episcopal church was held at the Miles chapel, Capitol avenue and Rector street Thursday morning. Nelson C. Cleaves, the presiding bishop of the fifth Episcopal district, spoke on "Ministerial Co-operation." Reports from several districts were heard and approved. The Rev. C. I. Bullock, the Rev. J. S. Suttles and the Rev. J. S. Reed was appointed a committee of finance.

Reports from the delegates of the Women's Missionary Society and from the board of trustees of Arkansas Haygood College were to be features of the afternoon session. The convention will close Thursday night, following a sermon by the Rev. A. C. Bailey, presiding elder of the Forrest City district.

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M. E.

NEGRO METHODIST CHURCH UNITY ESSENTIAL

Reports from the various fields of labor read at Methodist Conferences in session at this season are an index to the progress made by the Methodist denomination for the year closing.

These conferences cover a very large area and touch the life of more than a million adults, at least a full tenth of the adult Negro population. What a wonderful force they might be for educational and economic as well as moral uplift!

Thousands of pastors are entrusted with the moral and spiritual guidance of the ordinary man. Ten thousands of sub-organizations are represented by them. They are spiritual, educational, social and otherwise. What a stupendous responsibility rests on them! What an effective force they all combined could be toward solving the problems of the race if they could co-operate on a program that eliminated waste and duplication and jointed up in a way to interlock their interests, centralize their administration and focalize their aims.

Whatever impediment there might be in the way of unity among white Methodists, there is nothing but ignorance in the way of Negroes. Every argument against the unity of white Methodists is the most forceful argument for the unity of Negroes.

There lies the one vital weakness of the Negro church organization, the fatal lack of vision in the things that would make it great, grand and glorious because it would materially function at present in the life of a people whom it has led in the ways of a spiritual truth without the unity of spirit and the oneness of purpose on which the realization depends.

The church has been a great force in lifting the Negro to his present level. It might have done more if the average intelligence in its leadership had been higher. If it has lifted the average intelligence of the pew up to the average intelligence of its ministry, it is practically through lifting until its ministry scales higher heights. In thise church organizations where the average intelligence of the ministry does not outpace the average intelligence of the pew the leverage for functioning in uplift is almost negligible and the organization is static.

We can not lead where we do not go; we can not teach what we do not know. The spiritual sentiments of men are dependent on their intelligence. They rise or fall together, and, while intelligence here has no specific reference to books or book learning, it does have reference to the principles that guide the lives of men in social contact, in their economic intercourse, in their physical adjustment and their moral attitudes which grow out of the practice of principles expounded in books and current life.

The pleasures and comforts of earth in life and the pleasures and comforts of Heaven in eternity are not two distinct aims; they are one and inseparable aims bound up in each other as cause and effect.

A man's religion is what he practices and the value of it is estimated in terms of the service that his practices contribute to the proper adjustment of the lives of those about him. Whether the adjustment is economic or social, the necessary moral aim and spiritual impetus that make adjustment possible must be directed on the actual physical and social problems that hinder human progress.

The leading pastors of Birmingham are expected to return to their fields for another year.

There is need for strong men in the pulpits of this city. There are problems peculiar to an industrial city which demand their co-operative effort for the progress of Birmingham Negroes.

Reports 12-4-26 Birmingham, Ala.

Savannah, Ga. Morning News

OCT 21 1926

A. M. E. CONFERENCE

Colored Methodists Are Meeting at Reynolds

BY REV. W. O. P. SHERMAN, JR.

Reynolds, Ga., Oct. 20.—The fifth session of the Americus Georgia A. M. E. Conference got under way at 10 o'clock at St. Philip's A. M. E. Church. Rev. G. H. Mercer offered the opening prayer. Bishop J. S. Flipper was assisted by Presiding Elders C. A. Winfield, B. J. Ross, T. J. Linton, A. P. Solomon, Dr. L. H. Smith and Dr. M. A. Fountain. The bishop, who is regarded as one of the foremost leaders and moulders of sentiment for his race was at his best in his annual address. Dr. C. A. Wingfield read a strong resolution indorsing the bishop's return for another term. The same was overwhelmingly adopted after brief addresses by Dr. B. J. Ross and Dr. T. J. Linton.

Rev. [illegible] elected secretary; Rev. J. F. Hixon, recording secretary; Rev. A. R. Easters, statistician secretary. The following spoke of different church periodicals: Dr. J. T. Wilkerson, The Book Concern; Dr. M. A. Fountain, The A. M. E. Review; Dr. T. J. Linton, The Georgia Messenger; Dr. J. T. Hall, the African Recorder; Dr. G. B. Jackson, The Southern Recorder; Dr. J. A. Hadley and W. O. P. Sherman, Jr., were elected to report to the Atlanta Constitution and Savannah Morning News.

The conference voted on motion of Dr. B. J. Ross to hold the electorial college the month of April. Several leading ministers from the other conferences are here and will extend greetings.

Revs. F. Moore, S. J. Glass, G. S. Brian, J. T. Hall, J. B. Lancaster, W. B. L. Clarke, J. E. McCain, J. H. McFarland, J. H. Lockhard and C. G. Grimes applied for admission to the conference. A. J. Glanton applied for local elders orders. Rev. A. R. Easter of Ellaville, delivered a strong annual sermon at night. Rev. A. W. Bailey of Grovania Station Circuit, reported a large increase in membership in his charge. Rev. F. R. Sims, Rev. J. T. Hall, candidates for the bishopric, are here and spoke at the missionary mass meeting tonight. Sisters A. L. Willbish and B. L. Wingfield will report for the Missionary Society at the morning session, after which the bishop will have each pastor read his annual report. Rev. E. D. Newsome is serving as chief marshal of the conference with the following assistants: Revs. O. C. Tooks, William Brown and Walter Norman. The conference was thrilled by the able addresses delivered by Mayor H. H. Auttman, Prof. E. H. Jordan, the superintendent of the High School; Dr. T. E. Davenport of the white Methodist Church. Rev. H. J. Peeples responded followed by a wonderful address by the bishop. Sentiment is being made to carry the next conference to Montezuma. A delegation of stewards called on the bishop in person with reference to some church matters. The bishop who is the spiritual father sent them away in good spirits. Friday night will be known as educational night. The meeting will be addressed by Dean W. G. Alexander, President J. H. Lewis of Morris Brown University, and Dr. W. F. Boddie, the cashier of the Citizens Trust Company of Atlanta. Dr. L. H. Smith, Dr. John Harmon and Dr. J. T. Hall are representing the Macon conference. State Supt. C. H. Harrold of A. C. E. League Department, is representing his work with great results among the delegates. The conference will end Sunday.

Bishop J. A. Gregg Dedicates New African Church

Courier Pittsburg Pa. 12-11-26

CAPE TOWN, S. Africa, Dec. 9.—(By A. N. P.)—Born in 1898, Bethel Memorial African Methodist Church was dedicated Sunday two weeks ago by the Rt. Rev. James A. Gregg, presiding bishop of the Seventeenth district of his church. Bishop Gregg was assisted at the dedicatory services by the Rev. E. M. Gow, and members of the African Methodist Episcopal Church from all over the Union of South Africa. The church has been built from funds donated by the Women's Home and Foreign Missionary Societies of America, several representatives of which were present at the exercises wearing head-dress of leopard skins.

Bishop Gregg returned to Africa recently after having been offered the presidency of Howard University, the greatest college in the world for Negroes. He declined the position in favor of his work here. On his arrival, a rousing meeting of welcome was tendered him at which the mayor of Capetown presided and spoke. The meeting was held in the city hall.

Church - 1926

M.E.

METHODISTS AFFIRM RACE BROTHERHOOD

Race Relations Given Prominent Place On Program of Great Southern Denomination.

WOULD DISPLACE STRIFE WITH RESPECT

Memphis, Tenn.—Four thousand Methodists, young people from all parts of the South, in convention in this city, went on record with the declaration that "divisive, unbrotherly attitudes as between races must be displaced by the spirit of generosity, service, and mutual respect."

"We must abide by the principles of Jesus," said the young people, "namely, the Fatherhood of God, the brotherhood of man, and the supreme value of human personality." The determination, the M. E. Church South numbering 2,500,000 was requested to "take steps to bring about as far as possible equal advantages between the races in the South in education, in the courts, in economic matters, and in the opportunity for self-advancement."

The subject of race relations had a prominent place on the three-day program. The speakers and leaders on this subject were Dr. W. D. Weatherford, president of Southern Y. M. C. A. International Secretary, New York; Dr. W. W. Alexander, Director Commission on Interracial Cooperation, Atlanta; and Dr. E. D. Soper, of Duke University, Durham, N. C. The subject was also discussed freely from the floor. The resolutions on race relations were part of the findings formulated by the young people and were as follows:—

"There is conflict and strife, separation of groups of individuals, one against the other, unbrotherliness and antagonism which the spirit of Christ cannot abide. These divisive, unbrotherly traits we must eliminate from our society. * * * Particularly do we feel that the situation in the South calls for the finest expressions of the Christian spirit of generosity, service and respect. In this matter, as in others,, we must abide by the principles of Jesus, namely the Fatherhood of God, the brotherhood of man, and the supreme value of human personality. We go on record as favoring and we recommend that our church take steps to bring about, as far as possible, equal advantages between the races on education, in the administration of the law, in economic matters and in opportunity for self-advancement."

PROGRESS OF M. E. NEGRO SCHOOLS SHOWN IN DR. PENN'S REPORT

CHICAGO, ILL., Feb. 6.—The greatest progress in the history of the Negro Schools and Colleges of the Methodist Episcopal Church was reported to the Board of Education in its annual session here this week. The property and endowment amounts to $5,800,000 and entirely free of debt. The attendance of students for 1924-25 numbered 6,862, the largest in the history of the Board. From statistics recently issued by Dr. Jas. H. Dillard, of the Jeanes and Slater Boards, the following report of progress in college enrollment was made:

Chaflin College, Orangeburg, S. C., 1920-21, students 13; 1925, 58.

Clark University, Atlanta, Ga., 1920-21, students 35; 1925, 209.

Morgan College, Baltimore, Md., 1920-21, students, 7; 1925, 387.

New Orleans College, New Orleans, La., 1920-21, students 21; 1925, 150.

Philander Smith College, Little Rock, Ark., 1920-21, students 23; 1925, 69.

Rust College, Holly Springs, Miss., 1920-21, students 14; 1925, 67.

Sam'l Houston College, Austin, Texas, 1920-21, students 37; 1925, 132.

Wiley College, Marshall, Texas, 1920-21, students 125; 1925 301.

*Walden College, Nashville, Tenn., 1920-21, students 11; 1925 47.

Bennett College, Greensboro, N. C., 1920-21, students 9; 1925, 12.

Daytona-Cookman Collegiate Inst., Daytona, Fla., 1920-21, students 0; 1925, 8.

Morristown Nor. & Ind. College, Morristown, Tenn., 1920-21, students 0; 1925, 11.

Haven Teachers College, Meridian, Miss., 1920-21, students 0; 1925, 36.

Totals for 1920-21 363

Totals for 1925 1487

*Operated as teachers and Junior Colleges to meet state requirements for training teachers for elementary and high schools.

Secretary I. Garland Penn reported that campaigns totaling $3,000,000 had been approved by the twenty Negro Annual Conferences of the Methodist Episcopal Church, and that literature and plans had been prepared, workers are in the field, and that many advance pledges had already been made, and some paid in.

Two women of the race in Mississippi have each given $1000, one paying the total amount in cash. The Endowment and Expansion League for Negro Schools of the Methodist Episcopal Church are being organized. and pledged to get the 350,000 Negro members of the Methodist Episcopal Church and their friends to give a minimum of one dollar per year for the next ten years, while friends everywhere will be sought for larger pledges and underwritings.

CALVARY INDEPENDENT BOUGHT AT AUCTION BY M. E. CHURCH

Beautiful Edgecombe Avenue Edifice Sold Under Hammer of U. S. Marshal for $1,200—Services to Continue

The Mt. Calvary Independent Methodist Church, 140th street and Edgecombe avenue, was sold at auction Monday morning for $500 to the New York Society of the Methodist Episcopal Church. The furniture and fixtures were sold to the same body for $700.

In the basement of the church members of the congregation had filled the place by 10 A. M. About 30 minutes later Charles Shongood United States Auctioneer, mounted the platform. Bidders were called for the church and fixtures. The Episcopal Society was the only body to offer a bid. 4-21-26

What threatened to be close rivalry in the bidding for the fixtures and furniture was overcome with some difficulty by the church organization. An independent bidder who refused to give his name was a persistent contender for the properties until the price had been raised over the $600 mark.

Except for the mere formality of holding the auction after the church had been declared bankrupt, there will be no marked changes in the present congregation. The policy of the Independent Church will be governed by the Methodist Episcopal denomination.

It had been reported from a reliable source some time ago the A. M. E. Church had refused to admit the body again to the organization they had deserted. The Independent Church grew out of a split of the Bethel A. M. E. Church several years ago. A spokesman for the church also stated that, up until recently, the M. E. Church had not acted favorably on admitting the insurgent groups.

With Mt. Calvery becoming M. E., the number of the churches in the immediate community of that faith is increased to three. O two blocks away, adjacent to Dorrence Brooks Square, is half-million-dollar St. Mark' Church, which will soon pleted.

Although the chu properties were sold 200, the edifice is s on three mortgage over $102,000.

METHODISTS NOT TO UNITE.

Southern Church Postpones Action Until 1930.

MEMPHIS, Tenn., May 17 (AP).—A decision on the question of unification of the Northern and Southern branches of the Methodist Episcopal Church was put off for four years today by action of the General Conference of the Southern Church.

The conference adopted by an overwhelming vote a report of the Church Relations Committee which recommended a committee to study the question and report in 1930.

The Church also voted against the election of additional Bishops.

Delegates Demand That Agitation For Methodist Church Unity Be Dropped

Preston News Service

MEMPHIS, Tenn., May 12.—The first skirmish in what the leaders say promises to become a pitched battle over the question of unification, took place here last Wednesday night on the eve of the opening of the 20th Southern Methodist Church General Conference. One hundred and eleven delegates from 24 of the 30 annual conferences met at the Chamber of Commerce building and adopted a resolution in which they demanded that "any further agitation of the subject of unification at this time cease."

Chicago Tribune 5-8-26 Chicago, Ill.

METHODIST BISHOPS FROM ALL OVER WORLD GATHER IN WASHINGTON.

Left to right, front row: Bishops J. C. Hartzell, Blue Ash, O.; F. W. Warne, India; W. F. Oldham, Argentina; G. R. Grose, China; W. A. Brown, China. Second row: Herbert Welch, Corea. Third row: F. B. Fisher, India; E. S. Johnson, Africa; M. W. Clair, Ky.; J. W. Robinson, India. Back row: L. J. Birney, China; Titus Lowe, Singapore; B. T. Bradley, [illegible]

Underwood & Underwood Photo

ATLANTA, GA., Constitution

AUG 1 0192[illegible]

every negro boy be a producer in his local community is the aim of the conference.

McDonough, Ga., August 9.—(Special.)—A boys' conference of the Griffin district of the Methodist Episcopal church (colored) opened in Wesley Methodist church here Monday night. At least 500 boys are in attendance.

An attempt is being made, through the church in this district, to enlist all the negro boys in some form of Christian service with a view to making them better citizens. Rev. D. H. Stanton, district superintendent, believes that a church situated in the midst of farming section should make that section more productive by giving it a better type of citizens. He feels that the most logical step in this direction is the organization of the boy life of every community, with a view to using that energy that is now unhappily being expended in the commission of crime in many places, to the production of something that will make the community better.

Corn, cotton, and pig clubs have been organized upon which reports will be made at the conference. That

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Atlanta, Ga. JOURNAL
MAR 21 1926

PRESBYTERY WORK IN NEGRO MISSION SHOWS PROGRESS

BY ROBERT B. ELEAZER

There is probably no more important welfare work being carried on in the city of Atlanta than the negro mission maintained in the crowded Pittsburg district by the Atlanta Presbytery. Eleven different departments, with a membership of 1701 and a total attendance last year of 33,592, is the remarkable statistical showing made in the annual report of the mission, just issued by the superintendent, Rev. Graham Campbell. The work centers in the Rice Memorial church at the corner of Mary and Coleman streets, and carries out not only the usual church program, but also a wide variety of educational and social service activities of great value to the community. There are four employed workers giving full time, and nineteen volunteer helpers from the white Presbyterian churches in the city. Twenty-four meetings are held weekly in the mission, and every element of the community is ministered to through one or more of the departments maintained.

The church, of course, is the center of the whole program, with a membership of 104 and an attendance of three times that number, ministered to by a colored preacher, Rev. George W. Gideon. The Sunday school enrolls 496, the prayer meeting 49, and the woman's auxiliary 26. The Christian Endeavor has three societies with 131 on roll and a regular attendance of more than 50. The social work of the mission begins with a kindergarten which has an enrollment of 138 children, some of whom are kept all day while their mothers are away at work. There are two girls' clubs and a boys' club, the three having a membership of 67. The sewing school, in charge of a full-time worker, has a number of graded classes in which 152 girls and women are being trained. Cooking classes are carried on, also, which not only instruct the children in the elements of domestic science, but provide for the mothers lessons on diet, the preparation of wholesome lunches, etc. The equipment for the kitchen was supplied by the women of the First Presbyterian church, while those of North Avenue church keep this department supplied with the necessary materials.

The Daily Vacation Bible school, which was conducted during the summer, was most successful, reaching 311 children with a wholesome program of activity lasting several weeks. In addition to Bible study, the girls were taught embroidery, painting and raffia work and the boys simple carpentry and other useful crafts. It would be difficult to overestimate the value of such a course to these 300 boys and girls, coming as it did in the idle summer months as a counter attraction to the lure of the streets and alleys.

The work of this mission is under the general supervision of a committee of the Atlanta Presbytery composed of Dr. William Huck, J. B. Ficklen, F. C. Talmadge, Paul F. Brown, John A. Burgess, Gillespie Enloe and L. V. Strouss. Since the inauguration of the work it has been in charge of Rev. Graham F. Campbell. The volunteer workers who have rendered very great and indispensable service in connection with the mission are drawn from Druid Hills, Central, North Avenue, East Point and Westminster Presbyterian churches.

THE NEGRO IN THE PRESBYTERIAN MAGAZINE.

As many of our readers know, April has been designated by our Church as the month during which special study is given to conditions among the colored people. In keeping with this program our Church monthlies usually have contributions setting forth some particular phase of Negro life or work. We note in the Presbyterian Magazine for April a notable articles along this line. Bishop W. J. Walls, of the A. M. E. Zion Church, a resident of Charlotte, and whom the editor of the Magazine regards as "a master in the literary art," writes with discernment and ability on "What the Church is Doing in Race Relations."

Miss M. A. Kinniburgh, Dean of Barber College, has a very informing illustrated article on Barber College, in which she tells of the growth and present status of that school.

The Magazine carries a fine editorial pleading for higher education for Negro girls, with special reference to Barber College. This we are giving in full elsewhere.

New York Herald Tribune
Afro-American
Presbyterian
4-26-26
Charlotte, N.C.

RAISED $1,592,336 FOR BENEVOLENCES

Presbyterians Here Also Gave $1,530,010 Toward Support of Churches in 1925.

ASSEMBLY TO GET REPORT

Data, Collected by Dr. Mendenhall, Shows 2,228 New Members Were Received During the Year.

Presbyterians in Manhattan, the Bronx and Staten Island gave to benevolences last year $1,592,336, which is an average of $42 a member. They gave to the support of their own churches $1,530,010, an average of $40 a member.

These figures were part of the annual report of the Presbytery of New York, which will be sent today by the Rev. Dr. Harlan G. Mendenhall, Stated Clerk of the presbytery, to the Rev. Dr. Lewis Seymour Mudge of Philadelphia, Stated Clerk of the General Assembly of the Presbyterian Church, for the meeting of the latter body to be held in Baltimore the latter part of this month.

Dr. Mendenhall's report shows that during the year there was a gain of 2,228 members by profession of faith and restoration, making the total membership in the sixty-two churches of the presbytery 37,928.

The church receiving the largest number of new members was the Madison Avenue, at Seventy-third Street, the pastor of which, the Rev. Dr. Henry Sloane Coffin, has just been elected President of Union Theological Seminary. His church took in 144 persons.

The church to receive the second largest number of new members was the West End, at 105th Street and Amsterdam Avenue, of which the Rev. Dr. A. Edwin Keigwin has been the pastor the last twenty years. The church to receive the third largest number of members was St. James Negro, 59 West 137th Street, of which the Rev. William Boyd Imes is the pastor. It received 110 persons. The total enrolment of the Sunday schools of the sixty-two churches is 16,217.

MONTCLAIR N. J. TIMES
FEBRUARY 27, 1926

Conference of Colored Organizations.

The Federation of Colored Organizations of New Jersey has called a conference of social workers at the Thirteenth Avenue Presbyterian church corner, of Boston street and Thirteenth avenue, Newark, next Thursday afternoon.

The object of this conference is to study the conditions among negroes, and discover, if possible, just how far greater facilities for community work may reduce crime and raise civic standards. It is pointed out by the federation that New Jersey is far behind in its program of social work among negroes.

J. E. Sadler, of Montclair, chairman of the executive board of the federation, has prepared a questionnaire to be filled in by all delegates and visitors. This information will afford the basis of future action by the organization. One main object of the conference will be to increase the cordial relations existing between the white and colored races in New Jersey.

NASHVILLE, TENN. BANNER
MAY 23 1926

COLORED C. P. CHURCH GENERAL ASSEMBLY

Huntsville, Ala., May 22.—(Special.)—The general assembly of the colored Cumberland Presbyterian church has been holding its fifty-second session with the First Colored Cumberland Presbyterian church in this city. Retiring moderator, the Rev. A. N. McCutchen, preached the introductory sermon, and the Rev. D. S. Robinson was elected moderator to preside over this session.

The general boards of the church have made very favorable reports. Eighteen presbyteries are represented. Greetings have been sent to the general assembly of the Cumberland Presbyterian church in session at Columbus, Miss.

Sweetwater, Tenn., has been elected as the place for the meeting of the fifty-third general assembly.

This is the only Presbyterian general assembly in the United States conducted by Negroes.

FIFTY COLORED COMMISSIONERS AT ASSEMBLY

138 Annual Session of Presbyterian Body In Session Here

AFRICAN MISSIONS TO GET HEARING

Expect Action On Resolution Held Over From Last Year

Fifty commissioners representing colored Presbyteries throughout the country are in attendance at the 138 annual session of the General Assembly which began here Thursday.

Afro-American
5-29-26
Baltimore, Md.

In all there will be 1500 commissioners who will represent 289 Presbyteries of this great religious denomination. In addition from distant points over the world will come 100 commissioners. The Rev. John T. Colbert, D. D., of Grace Presbyterian church, Dolphin and Etting streets, is one of the four commissioners elected from the Presbytery of Baltimore.

The Assembly formally opened on Thursday morning at 10:30 o'clock, at Brown Memorial Church with the retiring moderator's sermon and a communion service, attended only by commissioners and officials. The retiring moderator is Dr. Charles R. Erdman, of Princeton, N. J. The new moderator will be elected in the afternoon at the Lyric where business sessions are held.

Moderator's Reception

A large reception will be given the new moderator Thursday night at 5th Regiment Armory. Presiden tCoolidge and S. Parks Cadman are to be the speakers. About 8,000 persons are expected to be present.

Business Sessions

Important disputed questions are scheduled to command the atten-

tion of the Assembly at this session, and bitter controversy is expected by some. It is hoped, however, that the report of the commission of fifteen appointed to consider these matters will be of such character as to pour oil on the troubled waters.

Birthplace of Presbyterianism

Coming within the bounds of the Synod of Baltimore, this session of the General Assembly comes to the place where the first Presbyterian churches were organized, on the Eastern Shore of Maryland by Francis Makemie in 1683. Friday morning a gavel, made of wood taken from the four oldest Makemie churches, —Rehoboth, Manokin (Princess Anne), Rockawalking (near Salisbury) and Makemie (Snow Hill), — will be presented to the new Moderator.

Africa Looms

The only expected legislation concerning the Negro will be whatever is done with a resolution of the Assembly last year that colored missionaries be sent to Africa. At the present time the Presbyterian church does not support one colored missionary in their mission work in Africa. The population is about 2,500,000 and there are 100,000 African Presbyterians; but all the missionaries are white. It is expected that this condition of affairs will soon be changed.

Colored Commissioners Entertained

Thursday omrning the Druid Hill Avenue "Y" will entertain the colored Commissioners at breakfast. Rev. John T. Colbert will make the welcome address and one of the candidates for moderator will also speak.

The Young Women's Christian Association will open its rooms to the ladies for committee meetings, according to its secretary, Miss Mabel Whiting.

Madison Presbyterian church also plans a reception to the Commissioners and visiting friends on June 2 at the church.

Meeting and Exhibit

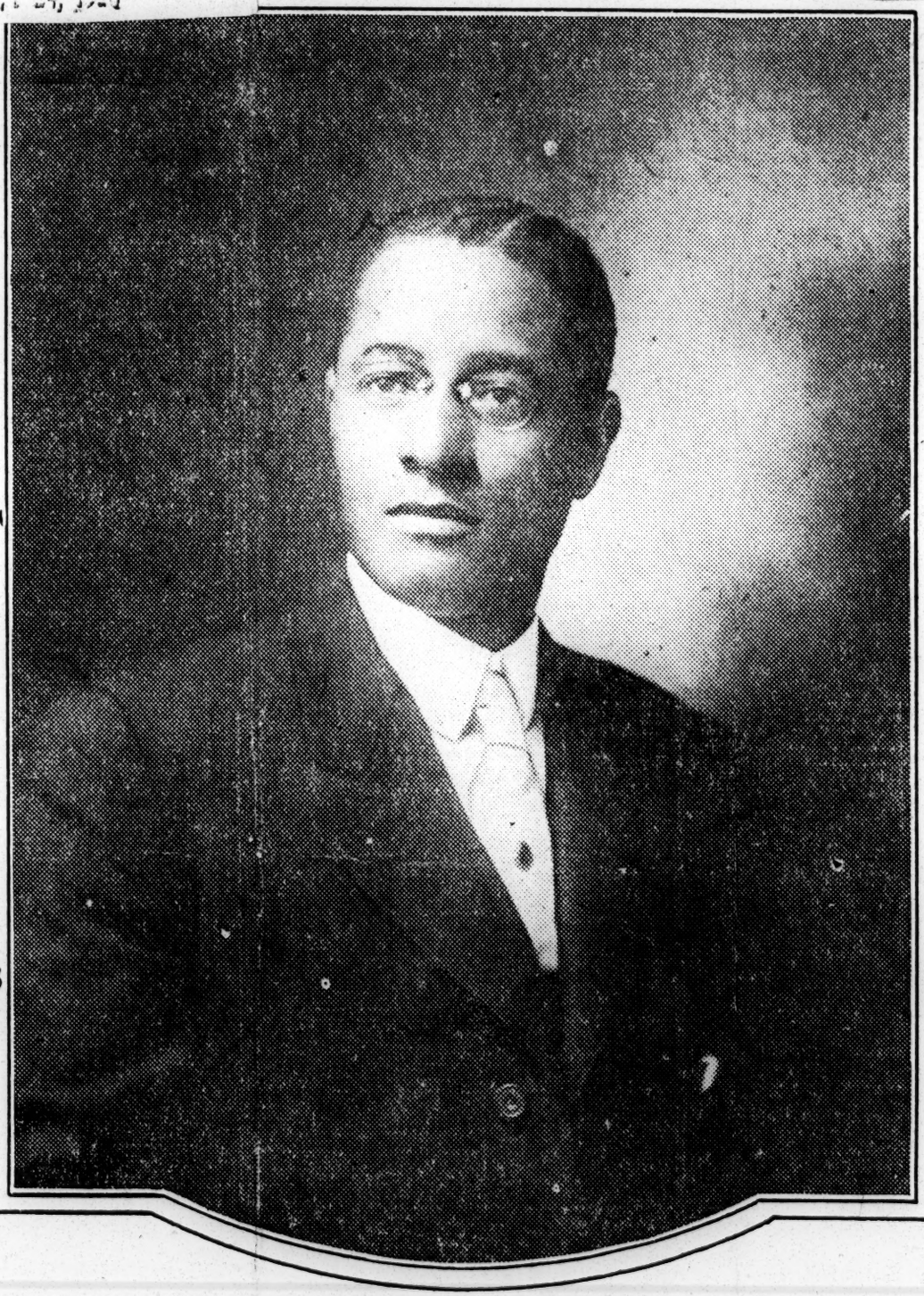
Popular meeting will be held at the Lyric each evening, except Thursday, with special music and interesting programs. The glee club from Lincoln University, —twenty-two voices, —will furnish much of the music. They will also give a concert Saturday night at Westmirgter Presbyterian Church, corner Green and Fayette streets.

The women's missionary meetings will be held at First Presbyterian Church, Park avenue and Madison street.

Throughout the entire session of the General Assembly, there will be an exhibition in the Little Lyric which is designed to set forth the Presbyterian work and interests all over the world. Missionaries in native costume will speak from time to time to all those interested. Religious books, supplies and materials used in connection with church work will be shown.

A Negro Apostle to the Negroes

BOSTON MASS. TRANSCRIPT
JULY 24, 1926



Rev. A. B. McCoy, D. D.

Who Has Done a Remarkable Mission Work for Negroes in Twelve Southern States and Whose Counsel Is Desired at a World Conference on African Missions

THE REV. A. B. McCOY, D. D., Sunday school missionary of the Presbyterian Board of National Missions among the Negroes in twelve Southern States, has just been selected by the Presbyterian Board of Foreign Missions as one of the representatives of the Presbyterian Church in the United States of America to attend the World Conference on African Missions, at Le Zoute, Belgium, September 14-21. The other delegates appointed to this Conference are Miss Jean K. Mackenzie, Rev. Arthur J. Brown, D. D., Miss Irene Sheppard, Rev. W. C. Johnston, D. D., and Mr. George Schwab. The work of the Presbyterian Church in Africa is confined to the Cameroun, a French mandate in equatorial Africa. One of the most important of the questions before the Board of Foreign Missions in connection with that work at present is the appointment of colored missionaries. Desiring the advice and help of the representatives of the colored Presbyterian churches in solving its problems, the Board requested the privilege of appointing a representative Negro Presbyterian minister as one of the delegates to this conference.

Dr. McCoy is a product of the Sunday school missions. He was found when a mere boy by a Sunday school missionary, brought into a mission Sunday school and at fifteen years of age was conducting a Sunday school of his own. Before finishing his seminary course at Lincoln University he spent one summer as a Sunday school missionary in Georgia. Seeing the need of his people and the deplorable condition of tens of thousands of Negro boys and girls who were without any opportunity for religious instruction and training, he returned to the seminary, resolved to dedicate his life to service in the Sunday school mission field. He has been very successful and has won his way to a position of leadership which is recognized by the entire Presbyterian Negro constituency in the Southern States. By his enthusiasm and knowledge of this work and of all other aspects of religious education, together with an unusually winning personality, Dr. McCoy has led his people into a new appreciation of the importance of the Christian nurture of their children and youth and has opened the way for the introduction of improved methods. Under his supervision the vacation Bible school movement has been successfully introduced into Negro Presbyterian churches. The Sunday school forces throughout the four Negro synods have been organized for the training of workers and for the advancement of ideals and purposes which the Sunday school represents. As the supervisor of Sunday school extension work among the Negroes, Dr. McCoy is the father of many Presbyterian churches which have grown from his wise and careful planting of the gospel seed in the form of mission Sunday schools. He richly deserves the honor which has been conferred upon him to represent the viewpoint of the American Presbyterian churches in connection with the problems of Negro evangelism throughout the world and he will contribute to the conference a sound judgment and wise counsel.

NEW YORK CITY
SUN and GLOBE
NOV 29 1926

Church Rewards Negro For Long Service

For twenty-five years of faithful service as assistant to the sexton of the Central Presbyterian Church, Madison avenue and Fifty-seventh street, Robert J. Flippin, a negro, yesterday received from the congregation a check for $1,000, a purse of $500 in gold and a gold watch.

The Rev. Dr. David Witherspoon Wylie, making the presentation, after he called "Robert" to the rostrum at the close of the morning service, said that the sexton's assistant had "attained one of the great successes in life" by his faithfulness and kindly manner.

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TUSCALOOSA ALA
AUG 2 4 1926
CHARLOTTE, N. C.

Dedicatory a chme

Colored Women Arranged Tenth Annual Meeting

The tenth annual conference and home-coming week for colored women will begin at Stillman institute here tomorrow evening. Ten years ago the women of the Southern Presbyterian church held the first Bible conference for colored women at Stillman institute. It was a fine bit of interracial work; the white women defraying the expenses and cooperating with the colored women on the programs.

Delegates came at that time from nearly every Southern state and Mrs. W. C. Winsborough of St. Louis, Mo., superintendent of women's work, was in charge. Since then the Presbyterian women in nearly every Southern state have held such conferences. This year representatives from other states will join with Alabama in celebrating the tenth anniversary of home-coming week at Stillman institute.

The program will run through the week. At 8 o'clock tomorrow evening there will be a get-together meeting in charge of the woman's auxiliary at the Salem Presbyterian church. The remainder of this week and Monday and Tuesday of next week the programs will be given at Stillman institute. Mrs. J. W. Whittaker will be in charge of the "morning watch" at 7:10 a. m., and breakfast and a devotional led by local women will follow. Mrs. W. E. Hinds will be in charge of the "Bible hour," 9:15 to 10 o'clock each day. Community interests will be discussed, and Mrs. George W. Schaffer, while the state department will be represented in discussions of nursing and home interests.

In the afternoon sewing and handicraft will be in charge of Miss Rosa Jones and Mrs. Brewton and the playgrounds in charge of Mrs. Minnie Bruce Harper. A special program has been prepared for next Sunday, and Tuesday, August 31, will be home-coming day.

AUG 2 4 1926

Leading Negroes Attend School of Methods Here

Approximately 150 leading negroes from North Carolina and the Virginias are attending the annual school of methods at Johnson C. Smith University. The convention, which is held for workers in Catawba Synod, under the auspices of the Northern Presbyterian Church, was opened Monday night, and will continue through next Saturday. Daily classes include Bible study, discussion groups for ministers and church officers, methods for teachers in various departments of the Sunday School, missionary society methods, and daily vacation Bible school work. Each day ,at 11:45 A. M. and 8 P. M., there are general sessions, with popular addresses by leading church workers, both white and negro.

Speakers Tuesday night will be Miss Maud Kinniburgh, dean of Barber Women's College at Anniston, Ala., and Mrs. Agnes D. Snively, of Pittsburgh, Pa. Prof. J. D. Martin, Ph. D., of Johnson C. Smith University, will speak Wednesday morning, and Wednesday night there will be a social meeting.

New officers, elected Monday night, included Rev. H. Wilson, of Concord, president succeeding Rev. G. P. Watkins; Rev. J. H. Hayswood, of Lumberton, re-elected vice-president; Prof. T. A. Long, of Charlotte, re-elected secretary, and Rev. J. E. McMillan, re-elected, of Sanford, treasurer.

Church—1926.

Union American M.E.

Union American M. E. Church Elects Bishop In Philadelphia

Afro-American

J. H. GRAY

PHILADELPHIA.—The twenty-eighth General Conference of the Union American M. E. Church convened in Grace Memorial A. M. E. Church, 19th and Annin streets, this city on Tuesday, October 19, with Rt. Rev. Jacob F. Ramsey, D. D., and Rt. Rev. P. A. Boulden, A. M., D. D., presiding.

The eucharistic sermon was delivered by Bishop P. A. Boulden, followed by the administration of the Lord's supper by Bishop J. F. Ramsey and Bishop P. A. Boulden, assisted by Presiding Elders W. J. Ryder, D. W. Smith, W. H. Decker and J. G. Ryder.

One hundred and fifty delegates answered to the roll call.

The following officers were elected: Rev. W. L. Castelle of Philadelphia, general secretary; Rev. B. M. Fernanders, of Camden, N. J., assistant secretary; James Marshall of Lama, Pa., and B. J. Long of Chester, Pa., marshalls. Rev. Edwards D. Rice of West Chester, Pa., and Rev. L. F. Smith of Coatesville, Pa., were elected reporters.

The welcome address was delivered by the pastor, Dr. H. T. Ryder who in a most cordial and hospitable manner welcomed the delegfates to the city and church, which address was responded to by Rev. G. L. Harris of Camden, N. J.

The afternoon session was devoted to the Memorial Service which was very impressive. The lives of the following were eulogized by the committee on memories: Rev. L. L. Coombs, Rev. Albert Price, Rev. S. H. Doughty, Rev. William Wilson, Brother James H. Seney and Brother Richard Weeks.

The Rt. Rev. B. T. Ruley, D. D., who served the church as a bishop for thirty-two years and was ninety years old at his death, the oldest bishop in the world—his life was eulogized by the following: (a.) As a preacher, Rev. W. H. Guy; (b.) as a pastor, Rev. W. H. Forward; (c.) as a leader, Rev. W. J. Ryder; (d.) as a race man, Rev. James Duckrey.

At the evening session, Rt. Rev. J. F. Ramesy delivered the quadrennial sermon. Among the many things he spoke of was the necessity for a better prepared ministry as well as a soul saving campaign.

Reports

Wednesday morning, October 20, was devoted to reports from the various dioceses. The report from the First Episcopal Diocese was submitted by Revs. D. W. Smith and Rev. W. J. Ryder, presiding elders. This report showed a decided increase along all lines. Bishop J. F. Ramsey of the Second Diocese reported a growth numerically and financially and asked for a united effort in a great religious drive. Bishop P. A. Boulden of the third and fourth diocese spoke encouragingly of his work in the south and asked for a financial drive to raise five thousand dollars to perpetuate the work. The request was granted and work started at once.

At the evening service Rev. W. H. Guy of Media, Pa., preached the sermon.

Laws Revised

Many important phases of the law of the church were revised.

One of the foremost proceedings of this conference was the election of a Bishop to fill the vacancy of Rt. Rev. B. T. Ruley, D. D. (deceased.) By ballot the Rev. H. T. Ryder, pastor of Grace Memorial Church in which the conference is being held was unanimously elected to fill the vacancy.

On Sunday special services were in progress all day. At 3 p. m., Rev. H. T. Ryder, was consecrated bishop of the First Episcopal Diocese. The ceremony was presided over by Rt. Rev. J. F. Ramsey, D. D., the senior bishop and Rt. Rev. P. A. Boulden, A. M., D. D., of the Third and Fourth Episcopal Diocese. Bishop Ramsey preached the sermon, after which the conference members, headed by the bishops, formed in a procession and marched to the altar which the choir of Chester, Pa., assisted by the congregation, who sang, "Guide Me O Thou Great Jehovah."

Sisterhood Meets

The Sisterhood of the Church met in session on Monday with the following persons presiding: Mrs. J. F. Ramsey, Mrs. P. A. Boulden and Mrs. H. M. Ryder. The following persons made addresses: Mrs. Ruth E. Bennett, president and manager of a school in Chester, Pa., as well as Mrs. P. A. Boulden and Mrs. Maude E. Morrisette of the Municipal Court of Philadelphia. In the closing service of the day, Rev. J. G. Ryder, P. E. of New York district, preached the sermon.

On Tuesday at 2 p. m., a program was rendered by the Young People's Forum in charge of Rev. C. W. Jackson. Addresses by Mrs. Alverta Watson and William Harville.

Publishing House

At 8 p. m., a special educational program was rendreed. Addresses were delivered by the Bishops J. F. Ramsey, P. A. Boulden, H. T. Ryder; Revs. O. S. Watts, L. F. Smith, J. G. Ryder, D. W. Smith, E. S. Rice. One of the main things advocated was the purchase of a connectional school and publishing house. The amount of $2,000 was pledged toward the movement.

At 8 p. m., the Southern work was reviewed by Rt. Rev. P. A. Boulden.

On Thursday evening the closing sermon of the conference was delivered by the Rev. D. W. Smith, presiding elder of the Philadelphia District.

CONFERENCES, FARMERS'

Conferences, Farmers-1926

Alabama

NINTH ANNUAL MEET NEGRO CONFERENCE

Farmers and Workers Will Assemble at Selma University Friday, February 12

SELMA, ALA., Feb. 6.—Special to The Advertiser.—Dr. Robert Thomas Pollard, president of Selma University and of the Negro Farmers and Workers conference will meet at Selma University, Friday, February 12. Twenty-six beats will be represented by some 60 leading negro farmers, according to President Pollard. More than two hundred farmers and workers will be expected and entertained at dinner at the school, it s stated.

The beats cover every farming section of the county. All meetings, morning, evening and night, will be held at Selma University according to the program.

Elaborate Exhibition

Exhibits of farm products, truck farming, manual trades of schools, home economics, canning and other industries will be displayed on the platform of the chapel in Dinkins Hall the classrooms of the school.

The program will include an address by President Pollard, remarks by expert farmers, demonstrations by the movable school of Tuskegee Institute, and addresses on domestic science and home economics by women.

Menafee Speaks

In the afternoon, county demonstration agent, C. D. Menafee will conduct a symposium on "the Farmer." "how to grow cash crops," "labor saving devices," and a summary of what negro farmers have accomplished during the year in the county.

Experts in agriculture from Alabama Polytechnic Institute, Auburn, and Tuskegee Institute, will show where the emphasis should be placed in this years crops.

These exercises will be followed by reports of district chairmen.

Night Sessions

At night there will be a meeting in the chapel of business and professional men and women, including negro merchants, doctors, nurses, teachers, housewives and workers in other lines of activity relative to the welfare of negroes in the county.

The committee on program includes: R. B. Hudson, chairman and organizer; C. D. Menafee, W. B. Doby, E. W. Cooks, N. L. Ware, J. M. Powell and Dr. Pollard and wife.

Leading white citizens of Selma have been invited to speak at the meeting.

Conferences, Farmers — 1926.

Georgia.

AMERICUS, GA Times-Recorder

1926

400 Negro Farmers Pledged to Secure A Higher Average Yield

Two Day Farm Institute Ends With Big Barbecue at Institute

Four hundred negro farmers in Sumter county have gone back to their farms—whether they be tenants, owners of share-croppers, determined to produce more per acre next year than this; believing Sumter county has probably the best soil in the south, and that there is a good living on the farm for he who works.

For two days these negro farmers have had these facts hammered into them in the gathering out at the Americus institute where both white and black speakers appeared before them during the two-day session which ended in a barbecue where all received more than a generous share of the good things of the county.

The farmers institute was promoted by Elworth Stallworth, negro farm demonstrator, aided by the Chamber of Commerce, which is seeking to promote higher acreage yields in Sumter county and hold the negro labor in the county.

Time and time again, speakers, both white and black, declared to the assembled throng that nothing but bankruptcy could come from too many hours in the road and too few in the field. The negroes were told that automobiles ewre made for rich men and not for struggling negro farmers, that the negro should own his own farm, become independent and then purchase his flivver.

Colonel J. E. D. Shipp told his audience Thursday that there was no excuse for a negro to go around broke. "Why there is the Americus Creamery ready to pay you cash for every gallon of milk you will bring in. Your farms need the fertilizer from the cows and you need the weekly cash. Get some cows and a few good chickens, for there is a daily cash market for poultry and eggs.

"The three richest counties, per capita, in these United States are counties which specialize in dairying and poultry. Make cotton, yes; but make it a surplus crop. You can't stick to cotton and wateremlons and make a surplus. You must live at home; raise all the hay and corn and oats and hogs and chickens and vegetables you need. Don't fail to raise everything you possibly can raise and don't spend foolishly your money. You must diversify if you'd make a profit," said Colonel Shipp in conclusion.

"The negro's problem can not be worked out excent between him and his white friends," said Elworth Stalworth, the negro farm demonstrator. "And I want to add that what Colonel Shipp has said is the truth. Live at home and stop wasting your money. Down here is the best place in the world for the negro. The best friend he has is his white friends. Your opportunity is here. Don't blame somebody else if you are a failure. Blame yourself. The white people of this county are interested in you and will give you a square deal if you work and behave yourselves," he declared amidst numerous devout "amens."

Stallworth then introduced Boss Warren, of whom he said that Warren, of whom he said that Warren has done as much or more for the Sumter county negro than any other man.

"We have certain white men here who have never failed to help us—my people—when we needed help," said Boss Waren. "They have stood by us always and will continue to do so if ew treat them fair and stand by them.

"Let me give you this piece of advice; wherever you live, take an interest in the things of your community.

Warren said it was a good thing for the races to get to gether, for it engendered a better spirit and worked to the benefit of both. He expressed his appreciation for what the Chamber of Commerce had done to aid the negro farmers and encourage them to make higher acreage yields on their farms.

"You have heard these speakers. Now don't go home and sit down. You can be self supporting and self sustaining if you work and save. The best thing you can have is a man who will stand by you and help you when you need help. And you can have such a white friend if you treat him square and stick to him. It has always paid me to be honest, straight and square and it was a white man who came to my rescue at one time when I needed help and needed it badly. He let me have $1,000 and I paid him back, too."

Warren advised the negro farmars to work hard, save and buy their own farms. "Whether it is 25 acres or more," he said, "get your own farm and get it here. It is possible for you to do this if you are willing to make a sacrifice. But you must get away from automobiles and deny yourself of lots of things. If you make up your mind you can succeed.

The principal of the Americus Institute, Prof. Lambden declared that what the race needed was better home influences. "You have the next generation in your homes now. You are determining what the race will be 20 years hence," he said. He plead long and earnestly for better homes and better farm life, for Christian education.

He said he had traveled all over this country and no where had he seen finer white people than here, or better lands, or a place where the two races got along so amicably as in Sumter county. "No where have I seen the races so friendly as here," he said. "The place for the black man is in the South. The white man here is your friend and the best one you'll ever have. It is here we must stay and work out our destiny.

"The solution is in our homes. If you raise a bunch of vagabonds, we will be a race of vagabonds. You must make a sacrifice if you make a success," Lambden declared.

Resolutions were passed unanimously thanking the white and black speakers; declaring that every farmer must live at home; make cotton a surplus crop; beautify their homes and farms rebuild fences and dilapidated outhouses; pledging support to Stallworth in his efforts to secure higher acreage yields.

At the conclusion of the program the barbecue was served, to probably 400 negro farmers.

AMERICUS, GA. Times

NOV 19 1926

Colored Farmers to Meet.

The colored farmers of the section will hold a meeting on December 16th at Mt. Zion school for a discussion of various agricultural problems. There will be many well known speakers on the program, which is expected to be of a great benefit to all those that attend. The Mt. Zion school is one of the best vocational schools for colored people in the state, and has been a great factor in the betterment of the farming conditions in that section of the country. The meeting is certain to be a very beneficial one, and was arranged by Principal D. C. Boykin, of the school, and County Agent R. E. Miller, as a method of getting greater interest and co-operation among the colored farmers in matters of importance to agriculturists.

Annual Session Farmers Institute

The Chatham County Farmers Institute and Home Demonstration Clubs of the county met in annual session on Monday at the College Park Baptist church, near Thunderbolt. This meeting marks the eleventh session of its kind to be held under the supervision of the Extension Service of the United States Department of Agriculture, State College and Chatham County, cooperating. Representatives of the various home demonstration clubs of the county and community leaders made reports of

interesting reports on the progress of the work during the year.

These reports showed marked improvement over former reports in work as well as in reporting. Some of the individuals reported with record books of expenditures and profits realized on various crops during the year. These record books were placed with the various farmers at the beginning of the year through the county agent and are intended to assist the farmer in keeping a better record of his business in order that he might know more definitely what he is realizing from his farm during the year.

Each cop is listed separately and the book is very plain and simple which makes it very easy for an individual to keep. A committee was appointed from this meeting to write resolutions and to work out a definite program of work for the organizations to carry out during the year. The committee is as follows: Mrs. Anna Maines, Mrs. Amelia Sullivan, Mrs. M. A. Harris. Mr. S. Wilson, Mr. S. Steele, Mr. J. W. Derrick, Mr. J. S. Frazier, Mrs. M. H. Jones, home demonstration agent, and County Agent Benj S. Adams. This committee will report at the next Institute meeting that will be held in December.

Those participating in the program were Rev. D. Canty, pastor of Bethlehem Bpatist Church; Miss Camilla Weems, district home demonstration agent, and Mr. B. J. Hubert, president of the Georgia State Industrial College.

Conference, Farmers - 1926

Georgia

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MAR 5 - 1926

Home-Cured Meat Show in Ft. Valley

MACON, Ga., March 5 (AP).—The tenth annual home-cured meat show and farmers institute is being held at the Fort Valley High and Industrial School in Fort Valley today and tomorrow. There are many prominent white people from a radius of sixty miles present.

Dr. George Carver, the noted Tuskegee negro scientist and chemist, was the main speaker on today's program. Judge D. A. R. Crum, of Cordele and Judge H. A. Mathews, Edwin Martin and Mrs. F. W. Withoft, of Fort Valley, were also speakers on the program today.

MAR 9 - 1926

FT. VALLEY MEAT SHOW PRONOUNCED SUCCESS

Fort Valley, Ga., March 8.—(Special.—The twenty-third annual farmers' conference and home cured meat show held at the Fort Valley High and Industrial school was in many ways regarded as the most successful and helpful ever held.

The principal speaker was the widely known negro scientist, Prof. George W. Carver, of Tuskegee institute, who has attracted most favorable attention to his remarkable discoveries of products obtainable from sweet potatoes, peanuts, cow peas and natice southern clays. He lectured on the sweet potato and showed most attractive samples of a great variety of products derived from the sweet potato.

Besides the large number of negro farmers from Peach, Houston, Crawford, Macon, Dooly, Monroe, Baldwin, Jefferson, Pulaski, Jones, Twiggs and other counties, a number of county, state and district Smith-Lever and Smith-Hughes workers came from various parts of Georgia and Alabama, headed by T. M. Campbell, who is field agent of all the southern states. A larger number than usual of prominent white men and women attended the conference. Among the prominent visitors were Judge D. A. R. Crum, of Cordele; Judge H. A. Mathews, of Macon; W. T. Anderson, editor of the Macon Telegraph; Professor Ralph Newton, superintendent of schools of Peach county, Professor H. P. Houston, superintendent of schools of Houston county; Professor Paul Ellison, state supervisor; C. E. Martin, vice president of the Citizens bank.

The display of home cured meats was the chief attraction and the savory smell of hams attracted much attention. Besides the hams there was a most interesting exhibit of pure bred poultry and a fine display of butter. Other interesting exhibits were picture of 12 Rosenwald schools along side of which were arranged pictures of the dilapidated old houses in which the schools were held before the erection of the Rosenwald buildings and a display of pictures charts placed by the district health nurse with headquarters at Fort Valley school.

At the close of the meeting on the second day prizes were awarded to communities for the best exhibits of home cured meats, poultry and other products and individual prizes were awarded for excellence of products also.

The county demonstration agent, O. S. O'Neal, and the authorities of the Fort Valley High and Industrial school deserve great credit for the this conference.

JAN 22 1926

Macon, Ga. TELEGRAPH

NEGRO FARMERS TO MEET

General Problems Will Be Discussed at Session Today

The first annual farmers conference for negroes at the Central City College on the Clinton Road will be at 10:30 o'clock this morning at which a general discussion of the work for the year will take place.

The discussion will be divided into four general topics under the head of How I Have Succeeded on the Farm, Farming as a Business, How Can I Help Improve my Community and Soil Building.

A specialist from the State College of Agriculture will give a talk at the meeting and officials of the county, state and government will be present.

P. H. Stone, in charge of negro work, Alvah Tabor, in charge of Smith-Hughes work, Camilla Weems, state home demonstration agent and B. S. Ingram, principal of Hudson Industrial School will take part in the program.

C. H. Bruce, superintendent of education and D. F. Bruce, county agricultural agent will address the gathering. The meeting will be held under the direction of Dr. J. H. Gadson, president of the Central City College; M. L. Wesley, home demonstration agent and J. P. Powell, county agent for negroes. Lunch will be served at the college.

Columbus, Ga. Enquirer-Sun

MAR 8 - 1926

NEGRO FARMERS HOLD CONFERENCE

Meeting at Fort Valley Declared Great Success—Noted Negro Scientist is Principal Speaker.

FORT VALLEY, Mar. 7.—The twenty-third Annual Farmer's Conference and Home-Cured Meat Show just held at the Fort Valley High and Industrial School was in many ways the most successful and helpful ever held. The principal speaker at the conference this year was the widely known negro scientist, Prof. George W. Carver of Tuskgee Institute, who has attracted most favorable attention by his remarkable discovery of products obtainable from sweet potatoes, peanuts, cow peas and native Southern clays. He lectured on the sweet potato and showed most attractive samples of a great variety of products derived from the sweet potato.

The Royal C. Peabody Trade School in which the meeting was held, was literally rim fired with automobiles which had brought the large group which filled the building to its utmost capacity. Besides the large number of negro farmers from Peach, Houston, Crawford, Macon, Dooley, Monroe, Baldwin, Jeffeson Pulaski, Jones, Twiggs and other counties, a number of County, State and District Smith-Lever and Smith-Hughes workers came from various parts of Geoorgia and Alabama headed by T. M. Campbell who is Field Agent of all the Southern States. And a large number of prominent white men and women than usual, attended this conference. The fact that Prof. Carver was to speak served to bring out an unusually large crowd of all classes. Among the more prominent visitors were Judge D. A. R. Crum of the Cordele District accompained by several of his friends, Judge H. A. Mathews of the Judicial Circuit of Macon, Mr. W. T. Anderson, Editor of the Macon Telegrapt, Prof. Ralph Newton, Supt. of Schools of Peach County, Phof. H. P. Houston, Supt. of Schools of Houston County Prof. Paul Ellison, State Supervisor, Mr. C. E. Martin, Vice-President of the Citizens Bank. Besides the principal address of Prof. Carver which commanded the greatest possible attention of his audience, there were reports by farmers and farmer's wives and short talks by demonstration agents, Prof. Campbell and prominent business men from Macon and other places.

The display of home-cured meats was the chief attractions and the savory smell of hams attracted every one's attention as soon as the door was opened. Besides the hams there was a most interesting exhibit of pure bred poultry and the finest display ever had of butter. Other interesting exhibits were pictures of 12 Rosenwald Schools along side of which were arranged pictures of the dilapidated old houses in which the schools were held before the erection of the Rosenwald buildings and a display of pictures charts and mottoes put on by the District Health Nurse with headquarters at the Fort Valley School.

Exceptionally fine barbecue was served to everybody on the grounds each day of the Conference. Each year the farmers of Houston and Peach Counties serve a barbecue and invite their friends.

At the close of the meeting on the second day prizes were awarded to communities for the best exhibits of home-cured meats, poultry and other products and individual prizes were awarded for excellence of products also.

The County Demonstration Agent O. S. O'Neal and the authorities of the Fort Valley High and Industrial school deserve great credit for the remarkable fine showing made at this conference.

Macon, Ga. News

JAN 24 1926

Conference Negro Farmers Is Held

The first annual farmers' conference for the colored farmers of Bibb county was held at Central City College Friday with many prominent workers on the program.

The subjects discussed covered a farming program and also home demonstration and boys' and girls' club work. Prof. Dedwider, principal of the Forsyth school for negroes; Prof. Hunt, of the Fort Valley Industrial School; C. H. Douglass, of the Douglass theater; Prof. B. S. Ingram, principal of the Hudson High school; Dr. J. H. Gadson, principal of Central City College and Prof. P. H. Stone, in charge of negro work in the state, were among the speakers at the meeting.

Going from Macon to appear on the program were: D. F. Bruce, county agent, who spoke on boys' pig clubs; R. F. Burden and Dr. W. G. Lee, Camilla Weems, state club demonstrator, and Mrs. M. L. Wesley, county home demonstration agent, talked of their work among the girls of the state and county.

Over two hundred negro farmers, their wives and children were present at the meeting.

1926

Rome, Ga., News-Tribune

Convention Negro Farmers Will Be Held at Waycross

WAYCROSS, Ga., July 2.—(AP)—The eighth annual Negro Farmers' Convention of South Georgia will be held in Waycross July 29 and 30, with more than 20 counties represented, A. H. Hinesman, negro agent of Ware county and organizer of the South Georgia association has announced.

Prof. George Carver, sweet potato expert of Tuskegee Institute, has been invited to address the gathering. Officials of the Georgia State College of Agriculture will also be on the program. Prominent negroes will be heard during the course of the convention, which is the second of its kind to be held in Waycross. The association was formed in Savannah eight years ago.

AMERICUS, GA ... Times-Recorder

JUL 26 1926

Barbecue and Two-Day Meet for Negro Farmers

Stallworth Arranging for Farm Educational Rally for Sumters Colored Farmers

Through the efforts of Elworth Stallworth, negro county farm demonstrator, a large number of negro farmers of Sumter county will be given a barbecue on the campus of the Americus Institute on August 12th. The barbecue is to be the termination of a two-day mass meeting of negro farmers and is to be addressed by a number of leading citizens of both races.

The Chamber of Commerce is cooperating with Stallworth and will aid him in making the meeting a success, and has made a financial donation to help meet the expenses of the negro farm meeting.

The negroes of the county are deeply interested in higher acreage yields and how to secure them; in the advancement of the county agriculturally and industrially and have exhibited their interest in a substantial way by subscribing more than $900 to the advertising fund of the organization.

A large number of farmers met last Friday at Americus Institute to formulate plans for this big mass meeting and barbecue. During the meeting the farmers agreed without a dissenting vote to ask the members of the Chamber of Commerce, County Commissioners, members of the Board of Education and leading business men of Americus to address the farmers during the two day mass meeting. Under general topics, the Negro farmers will also express themselves, pledging the Chamber of Commerce their efforts in the movement to make "The Garden Spot of Dixie" a greater Sumter, said Stallworth today.

In speaking of this preliminary meeting Stallworth said. "During the meeting Friday the enthusiasm exhibited indicates that a large number of farmers from all sections of Sumter county will attend the two-day mass meeting and barbecue. Not since before the exodus began a few years ago have the colored farmers exhibited more enthusiasm in the back to the farm movement than was displayed at the meeting last Friday.

"The meeting was called mainly to appoint barbecue committees and make other neessary plans for the mass meeting and barbecue but as the meeting progressed enthusiasm in the development of Sumter county grew until the farmers could not longer suppress their feelings. They were just boiling over with zeal of having a hand in making this a greater Sumter. John Frazier, Will Walker, Claud Seay and several other leading farmers made wonderful talks [illegible] of farming in Sumter county, back to the soil."

The County agent told these farmers of the great movement the Chamber of Commerce had on foot to advertise Sumter county and of the effort to induce farmers from other sections of this country to settle in this county. They expressed themselves as anxious to aid in this movement. Several of the farmers in the meeting asked the question, what will become of the Nergo farmers of Sumter county when these new settlers come? Will they gradually be cast from The Garden Spot of Dixie and the gates closed to them for ever?

These colored farmers were assured that there would always be a place for them in Sumter.

Such a plan, the negro farmers thought would hold in the county the best type of negro farmers and would induce other industrious negro formers to locate in the county.

While discussing his plans for the two-day meeting and barbecue, Stallworth said to a Times-Recorder reporter:

"I have been in this county ten years and I have never seen a place where there was farer dealing between the white and colored races. The white folk here are the very highest type of citizenship and I can say the same for my race. I do not believe there is a finer class of colored people in any county than right here in Sumter.

"The colored farmers are making crops this year. Only here and there I fined either the boll weevil or the cotton flea. And what a fine grain crop we have this year.

"Will Patterson, a colored farmer out in the east end of the county told me last week that he had the best crop this year he has had in 40 years. I guess Will has been on the same place for around 25 years. He is a tenant farmer, but he has succeeded and is well fixed now. He has on his place corn and cotton, peas and peanutss, hogs and chickens. Will lives at home. He raises about everything he needs and that explains why he is well fixed." said Stallworth.

The program of the two-day meeb will be completed and announced in The Times-Recorder in the next few days.

[illegible]

JUL 1 1926

Colored Farmers to Hold Convention in Waycross—

The eighth annual colored farmers convention is scheduled to be held in Waycross, July 29th and 30th. Twenty counties or more are expected to be represented at this meeting.

Prof. George Carter, of Tuskegee Institute, is expected to be present and address the convention. Officials of the Georgia State College of Agriculture are also expected to attend. This association was organized eight years ago in Savannah.

Thomas county has some very prosperous colored farmers and some of them will probably attend this convention.

[illegible] Telegram

AUG 1 0 1926

COLORED FARMERS TO HAVE MASS MEETING AT AMERICUS COLLEGE

A two-day mass meeting and barbecue for the colored farmers of Sumter county will be held at the Americus Institute Wednesday and Thursday of this week.

The barbecue is financed by the Americus and Sumter County Chamber of Commerce. The meetings will be held on Wednesday from 11 to 2:30, and on Thursday from 11 to 4 o'clock.

H. B. Woodlief, Col. J. E. D. Shipp and other county and city officials will address the farmers.

[illegible]

SEP [illegible]

Negro Farmers Hold Meeting

SPARTA, Ga., Sept. 8—A big mass meeting of the negro farmers of the county was held Monday at McComb's Park in this city for the purpose of discussing farming problems now confronting the race. County Agent S. D. Truitt addressed the negroes on marketing and gathering their crops, which are now ready, and also on planting fall crops and winter cover crops. E. S. Carter, Jr., agricultural agent of the Georgia Railroad, was present and addressed the gathering.

Excursion rates had been granted by the Georgia Railroad from all points along the Macon branch to Sparta, and a monster crowd was in attendance. A baseball game was enjoyed in the afternoon. Much benefit to the negro farmers is expected to result from the mass meeting, and others are planned at different intervals.

[illegible]

SEP 8 1926

NEGRO FARMERS CONFER

Mass Meeting Takes Place in Hancock County

SPARTA, Ga., Sept. 7.—A big mass meeting of the negro farmers of the county was held yesterday at McComb's Park in this city for the purpose of discussing farming problems now confronting the race. County Agent S. D. Truitt addressed the negroes on marketing and gathering their crops, which are now ready and also on planting Fall crops and Winter cover crops. E. S. Center, Jr., agricultural agent of the Georgia Railroad, addressed the gathering. Excursion rates had been granted by the Georgia Railroad from all points along the Macon branch to Sparta and a monster crowd was in attendance. A baseball game was enjoyed in the afternoon. Much benefit to the negro farmers is expected to result from the mass meeting, and others are planned at different intervals.

Sparta, Ga., Ishmaelite

JUL 9 1926

NEGRO FARMER RALLY TO BE HELD LATIMER MILL

Charlie L. Pinkston, thrifty colored farmer of the eastern section of Hancock county, is arranging a rally for colored farmers to be held at Latimer's mill, about eight miles east of Sparta, on Thursday, July 29, according to information furnished the Ishmaelite by leading colored farmers of the county.

Several speeches will be made on farming topics by colored farmers of the county, and it is understood several white citizens have been invited to speak at the rally. There will be a barbecue laid on the grounds, and all ex-slaves will be furnished their dinners without charge. Others will be charged moderate prices to help defray the expenses of the meeting.

There is expected to be a large attendance of colored farmers at the rally, it was said Wednesday.

[illegible] JOURNAL

JUL 27 1926

Negro Farmers to Meet At Americus Institute

AMERICUS, Ga., July 27.—There will be a mass meeting of negro farmers at Americus institute, Americus, on August 12, according to announcement by Elbert Stallworth, negro county agent, Tuesday. A feature of the meeting will be a barbecue, served on the school campus. The object of the meeting is to advance the interests of negro farmers in Sumter county, and to enlighten those present to the end that greater acreage yields of various products may be attained. The meeting will continue during two days.

Conferences, Farmers - 1926

North Carolina.

Williamston N. C. Enterprise

AUG 27 19

County Wide Meeting For Colored Farmers at Court House Feb. 17

Pregram of Information and Inspiration to Help Make Better Success on the Farm This Year.

Correspondence of The Robesonian.

Now is the time for the farmers and their wives to get a lot of information and inspiration to help them make a better success on the farm this year. We trust there will not be a vacant seat in the court room on the 17th. Some of the best men from the State Extension Service will speak on the above date. The following program will be rendered:

9:30. Opening Service Rev. A. G. Jenkins, pastor M. E. church. Remarks—Rev. J. D. Harrell, president County Advisory board. Address—E. J. Britt, county attorney.

10:20. The Why and How of Soil Improvement—F. L. Hall, district agent, Extension Service.

11:00. Fertilizer and How it should be Used—C. B. Williams, specialist, Extension Service.

11:40. Learning How to Live—Miss Flax Andrews, Extension Service.

12:30. Dinner.

1:30. Home Management—Miss Dazel B. Foster, Asst. State home demonstration agent.

2:10. Food and Feed Crops on the Farm—O. O. Dukes, Extension Service.

3:00. Hay and Pastures, How to grow Them—S. J. Kirby, specialist, Extension Service.

3:40—Poultry and Gardens on the Farm—C. R. Hudson, State agent, Extension Service.

Night Program.

7:30. Opening exercise—Rev. J. D. Harrell. Lumberton quartett. Address. The Public School System, Its Relation to the Farm, Home and Community—Prof. Crumpton, Supt. public schools, Lumberton. Lumberton quartett. Address—Dr. G. E. Davis. Response—L. E. Hall.

Program committee: Ethel M. Thompsen, County Supervisor. Lillian Debnam, Home Dem. Agent. S. T. Brooks, Farm Demonstration Agent.

Negro Farmers of State Hold Meet in County

Held at Parmele Wednesday and Thursdays Each Week

The semi-annual meeting of the North Carolina negro farmers conference was held at Parmele Wednesday and Thursday.

The conference adopted a fine theme or golden text for its meeting, "Better home through better farming."

They had a well-prepared program with a number of good speakers and trained farmers on it from all sections of the State east of Salisbury and Winston-Salem.

Mr. C. R. Hudson, state agent, agricultural extension service, was chairman of the executive committee and assisted much towards the success of the meeting.

Hon. W. A. Graham, North Carolina Commissioner of Agriculture, was unable to fill his place on the program and called Judge Francis D. Winston to fill his place. Of course, the judge was happy in the fact that he had an opportunity to carry a message to the North Carolina negro farmer. There are few people who know as much about the negro and his hard problems in life as Judge Winston, and there are none who have a deeper sympathy and a greater interest in helping him than he does All of which properly fits him for duty in helping to enlighten and encourage the negroes.

Many of the colored county demonstration agents, all of whom are under Mr. Hudson's supervision, took part in the program.

The address of Rev. W. C. Pope, editor of the Union Reformer, on the subject, "Give the young people a chance on the farm," was full of good sense and practical advice.

Real practical subjects such as should interest farming people in all parts of the world were discussed at every session.

The women also held meetings, where better methods for doing women's work was studied and demonstrated.

Conferences, Farmers - 1926

Texas.

JAMES D. RYAN LEADS IN PRIZE CONTEST ON FARMERS' CONGRESS

Prairie View, Texas, Aug. 6—The extension office has just received circulars from Mr. John S. Sullivan, Asst. General Passenger Agent of the Southern Pacific Lines, showing that a one cent rate has been granted to the Colored Farmers Congress and Short Course to be held at Prairie View, August 23, 24, 25.

Prof. James D. Rlan, Worthy Recorder of the Ancient Order of Pilgrims, and Principal of the Jack Yates High School of Houston, has headed the cash prize list for stunt night with $30.00. Each stunt is to carry out some idea of farm or extension activity, showing what extension work in Texas is doing for farm life.

Mothers and fathers who plan sending their children to Prairie View could find no better time to come here and get first hand information of the school together with getting instructions on their farm problems during the three days meeting.

President W .R. Banks will be on the grounds, and has assured the Department that all necessary preparations will be made to make all delegates comfortable. All delegates are asked to bring their sheets and pillow cases.

Director Alvord, President Walton, State Agent Williamson, and specialists from A. & M. College will be here to give advise and information on every phase of farm life.

Editor Rice of the Dallas Express, Editor Richardson of the Houston Informer, and editors from the daily papers will cover the meeting.

FARM WORKERS TO HOLD GROUP MEETING HERE

Two sectional meetings of the farm and home demonstration agents will be held this winter. The agents working in the north and east sections of the state will meet at Texas College Tyler, Texas, November 29 and 30. The South Texas agents will meet at the Odd Fellows' temple, Houston, Texas, December 2 and 3. This group of workers is under the supervision of C. H. Waller as state leader, Mrs. M. E. V. Hunter as supervising home demonstration agent, and H. S. Estelle, district agent, and is comprised of 43 men and women.

The purpose of the meeting is to work out a solution for the problems presented to the agents in their work to better the living condition of rural people, and to place farming on a paying basis. Officials from College Station will be present at the meetings to aid in the solution of such problems as may be presented.

Conferences, Farmers - 1926

Virginia

Virginia Farmers Hold Conference

HAMPTON, Va., Sept. 27.—What perhaps was the most important and far-reaching meeting ever held among Negro farmers of Virginia was called to order by Field Agent J. B. Pierce, U. S. Extension Service, in Hollywood Baptist Church, Powhatan Court House, last week.

The conference was addressed by District Agents L. A. Jenkins, T. B. Patterson, and J. L. Charity in the interests of united effort in bringing about more economical production in agriculture, and the establishment of real country homes.

The following are the officers elected by the delegates after the organization had been perfected: T. L. G. Walden, Nansemond Co., president; R. B. Young, Greensville Co., first vice-president; N. P. Johnson Nottaway Co., second vice-president; Mrs. Martha Johnson, Hanover Co., third vice-president; District Agent L. A. Jenkins, Hampton Institute, secretary; District Agent A. L. Charity, Richmond, assistant secretary; and R. B. Fortune, Caroline Co., treasurer.

The personnel of the executive committee is as follows: For men, T. L. G. Walden, R. B. Young, N. P. Johnson, R. B. Fortune, Jack Darby, District Agents J. L. Charity and Thomas B. Patterson and Field Agent John B. Pierce; For women, Home Agents M. E. Sydnor, Y. B. Flagg, M. G. Allen, Rachel Carter, District Agent L. A. Jenkins, Field Agent J. B. Pierce, Mrs. Emma Peters, Mrs. Allen Howell, Mrs. J. B. Boykins, Mrs. W. H. Walton, and Mrs. Minnie Espes.

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VIRGINIA
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NEGRO FARM AGENTS LISTEN TO TALKS

Second Day's Session of Conference at Hampton Normal Featured by Addresses.

The second day of the conference of negro farm and home demonstration agents from 30 counties of Virginia now in session at Hampton Institute on questions concerning the agricultural and home improvement policies of the state, were yesterday addressed by representatives of the extension service, V. P. I., Blacksburg, ond the United States Department of Agriculture, and by Dr. James E. Gregg, principal of the Hampton Institute.

Dr. Gregg said, "We cannot underestimate the importance of the local demonstration agent in leading the colored farmers of the state. You all are bound to give attention to the marketing end of the business of farming. The farmer can do better than he used to do in production, but when it comes to marketing, the progress is not so good. A crop may be marketed at a profit without the actual money entering into the transaction, when food and feed crops are marketed right at home. Another side we are not apt to overemphasize is the organization, the co-operative side. The good of all is the good of each, and the good of each is the good of all. No one is better off if he is competing with his neighbors."

Ways and means of making the educational factor stronger in exhibits at county and local fairs was discussed, and photos of good and bad exhibits gathered from the speaker's experience in this work throughout the South were shown, by C. L. Chambers from the federal office of the extension service. Hallie Hughes, state girls club leader, spoke of the necessity for making the club project more practical. "We must attract some interest from the prize-winning baby beef to the prize winning boy or girl. We must keep the thought of better and more healthy boys and girls, keep the human side in line with our enthusiasm for more and better livestock." Miss Caroline Porter, dean of women, Hampton Institute, spoke of the pioneering quality of the work being done by the local agents.

The afternoon sessions were divided into sections for men and women. Mrs. Mattie Davis, state home agent, Miss Hallie Hughes and Miss Mary B. McGowan, all of Blacksburg, discussed work with foods and the program in girls club work and the work with women. C. A. Montgomery, state boys club leader, took up problems of club work with the farm agents. Mr. Farrar, district agent in Virginia, inspired the meeting with his plea for holding to the spirit of the late Dr. Seaman A. Knapp, through whose vision the demonstration work was started in the south and has now spread to every state in the Union.

COURT DECISIONS
AFFECTING THE
NEGRO-1926

Court Decisions Affecting Negro Historical — (Transfer each Year).

To be Assembled from other Cards, Juries,

Jim Crow Car Laws.

Peonage

Segregation.

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